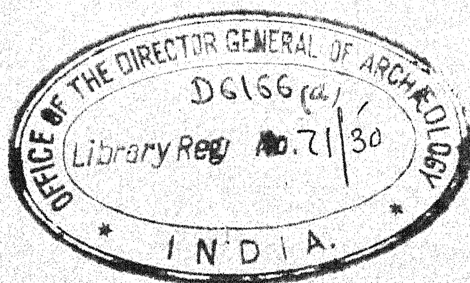
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JAINA JĀTAKAS

OR

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BEING AN

English Translation of Book I Canto I.

OF

HEMACANDRA'S TRISHASHṬIŚALĀKĀ-PURUSHACARITRA

ORIGINALLY TRANSLATED BY

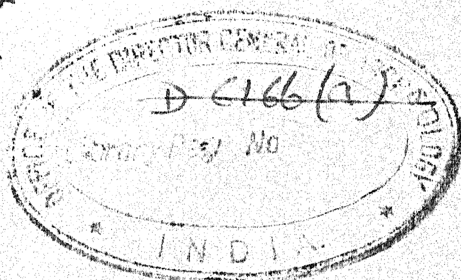
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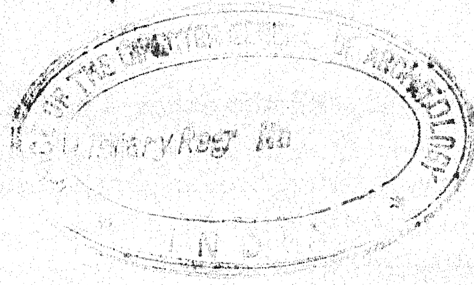
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INTRODUCTION.

The following pages are a translation of the first Cānto of Book (parvan) I of Hemacandra's Trisastisalakāpurusa-caritra.[1] The work, as its name implies, contains the history of sixty-three Salakāpurushas[2] or eminent persons, *i. e.* the mythological and historical heroes of the Jaina religion. They are twenty-four Tīrthankaras, twelve Cakravartins nine Vāsudevas, nine Baladevas and nine Prativāsudevas (see

1. This work is divided into ten parvans and contains about 34,000 verses. It has a supplement, also, called the Parisishtaparvan or Sthavirāvali carita which narrates the history of the Jaina church after Mahāvīra upto the time of Vajrasvāmin, covering roughly a period of six centuries. The whole work was published (some parvans twice) at Bhāvnagar. The Sthavirāvalicarita was edited in 1891 in the Bibliotheca Indica by Prof. Jacobi with an introduction and a summary in English. An appendix at its end contains the older materials used by Hemacandra in its composition. Prof. Hertel has brought out a German translation of selected stories from it in his "Ausgewahlte Erzalungen aus Hemacandras Parisishtaparvan" Leipzig, 1908.

2. शलाकाभूताः शलाकापुरुषाः पुरुषेषु जातरेखा इत्यर्थः । Persons as tall as a pole i. e. persons distinguished from their following beings. Commentary on Abhidhānacintāmani III 364.

translation of v. 27)[1]. The term *salākāpurusha* seems to have been coined by Hemacandra, as the old name was *uttama* or *mahāpurusha i.e.* great persons and their number was fifty-four instead of sixty-three as is clear from Samavāyamga Sūtra § 54 and Mahāpurisacariya by *S*īlācārya.[2] This enumeration does not count the Prativāsudevas separately, for they are always the rivals of the Vāsudevas with whom their fortunes are linked together and hence cannot claim an independent place.

Being believers in the transmigration of soul, the Jaina authors gradually trace the spiritual progress of their heroes by describing their previous lives. It also serves to impress upon the readers the good and bad results of karman. This account of previous lives is technically known as *Pūrvabhavas, i. e.* former births. Though the Pūrvabhavas deal with

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1. [a] The names of the 24 Tīrthankaras are found in vv. 1–24. [b] 12 Cakravartins are 1. Bharata; 2. Sagara; 3. Maghavan; 4. Sanatkumāra; 5. Śāntinātha; 6. Kunthunātha; 7. Aranātha; 8. Subhauma; 9. Padmanābha; 10. Harishena; 11. Jayasena. and 12. Brahmadatta. [c] 9 Vāsudevas are: 1. Triprshtha; 2. Dviprshtha; 3. Svayambhū; 4. Purushottam; 5. Purushasimha; 6. Pundarīka; 7. Dattadeva; 8. Lakshmana and 9. Krshna. [d] 9 Baladevas are: 1. Acala; 2. Vijaya; 3. Bhadra; 4. Suprabha; 5. Sudarsana; 6. 6. Ānanda; 7. Nandana; 8. Rāmacandra. and 9. Padma. [e] 9 Prativāsudevas are: 1. Asvagrīva; 2. Tāraka; 3. Meraka; 4. Madhu; 5. Nisumbha; 6. Bali; 7. Prahlāda; 8. Rāvana and 9. Jarāsandha.

2. भरहेरवएसु णं वासेसु एगमेगाए उस्सप्पिणीए ओसप्पिणीए चउवन्नं २ उत्तमपुरिसा उप्पज्जिसु ३। त जहा–चउवीसं तित्थगरा, बारसचक्कवट्टी, नव बलदेवा, नव वासुदेवा ॥

Samavāyamga § 54.

the same kind of subject as the Buddhist Jātakas do, yet there are several points in which the former differ from the latter. In a Jātaka, the soul of the future Buddha is always represented as a benevolent character, while in a Pūrvabhava the life of a would-be Jaina hero is often depicted in its dark aspects. The Pūrvabhavas of a Jaina hero form a continuous chain of births and deaths from one life into the next while the scenes of Buddhist Jātakas may be separated by long periods. The series of Pūrvabhavas generally begins from the life where the soul of the hero first acquires faith in the Jaina doctrine. Several of the Jātaka tales have been found sculptured on stone, dating as far back as the second or third century B. C., while no such sculptures have as yet been discovered for the Pūrvabhavas.

The Angas do not make any special mention of the pūrvabhavas of the Tirthankaras, though they contain numerous references to the past and future lives of several of Mahāvīra's contemporaries. The earliest authority on the pūrvabhavas of *Ri*shabha is Bhadrabāhu who is supposed to have died 170 years after Mahāvīra's Nirvā*n*a. In his Niryukti on the Āva*s*yaka sūtra, he mentions the principal events of *Ri*shabha's pūrvabhavas in the briefest possible form. Haribhadra who died in Sa*m*. 585 (528 A. D.) commented on the Āva*s*yaka Niryukti, and expanded the account of the pūrvabhavas a little. His expansion together with Bhadrabāhu's verses is given at the end of the introduction. Later on in Sa*m*. 925 *S*īlācārya composed his Caupannamahāpurisacariya in Prakrit prose. He goes a little further, fills up the gaps and makes the narrative complete. No manuscript of this work has yet been described in any of the catalogues. As to the author referred

to in verse 24 of Muni Ratna Sūri's Amamasvāmicaritra,[1] Prof. Peterson remarks, "The guru of the Gūrjara king 'poet of the good deeds of the 63' of v. 24 is *S*īlācārya".[2] He further says, "I saw on the occasion of my first visit to Cambay a copy on palm-leaf of a Mahâpurusacaritra in Prakrit which is doubtless the origin of Hemacandra's better known Trisastisalâkâpurusacaritra." The Jain Granthâvalī notices on p. 229 three works of the title Mahâpurusacaritra.

1. Prakrit, granthâgra*m* 11480 composed in Sa*m* 925 by *S*īlâcârya.
2. Prakrit, granthâgra*m* 8790 by Āmrasūri.
3. Sanskrit, grantâgra*m* 2336 by Merutunga.

Quite a modern copy of this work was shown to me by Muni Vallabha Vijaya ji in the Jain Bhan*d*âr Ambālâ City. But this copy is so incorrect that it is hopeless to attempt an edition of the text from it.[3] So for as *Ri*shabha's pūrva-

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1. गुरुर्गुर्जरराजस्य चातुर्विद्यैकसृष्टिकृत् ।
   त्रिषष्टिनरसद्वृत्तकविर्वाचां न गोचरः ॥ २४ ॥

   अममस्वामिचरित्र; Palm-leaf ms. No. 257; Peterson's Third Report p. 91.

2. Peterson's Third Report; p. 38.

3. The colophon at its end runs thus:

   इति महापुरिस चरिए वद्धमाणसामी चरियं परिसमत्तं । छः छः । चउपरास महापुरिसाण एत्थ चरियं समप्पए एयं । सुयदेवयाए पयकमलकंतिसोहाणुहावेण ॥ आसि जसुज्जोएहाधवलिय नेव्वुयकुलंबराभोओ । तुहिणकिरणोव्व सूरी इह इ सिरि माणदेवो त्ति ॥ सीसेण तस्स इय सीलायरिएण पायडपुडत्थं । सयलजणबोहणत्थं पापयभासाए सुपसिद्धं । छः छः छः । जीर्णग्रंथ प्रमाणे ग्रंथाग्रंथ संख्या १२८०० ॥

   Last page—

   सं० १९५८ रा मीती बेशाष वदी ११ वार सोवार लिष्यतं माहात्मा वंसीलाल विकानेरमध्ये ॥ सर्वग्रंथसंख्या १२८६१ जीर्णग्रंथप्रमाणे संख्या जाणवी ॥ श्री जैशलमेर भंडार की पुस्तकैं उतारी, भंडार की पुस्तक सं० ११२७ साल री ताडपत्रै लिखी ते उपर हमने उतारी छे ॥ श्रीरस्तुः The MS consists of 319 leaves with 12 or 13 lines on each page.

bhavas go, the similarity between *S*īlâcârya's and Hemacandra's versions is so great that the latter must have based his account on that of the former. *S*īlâcârya introduces a one-act drama, called *Vibudhānandam*, which, when played before Mahâbala, king of the Vidyâdharas, brings him on to the right path, while Hemacandra introduces a long philosophical discussion between the ministers to convince the king of the futility of sensual pleasures, and the need of practising virtue (trans. vv. 287–399).

Hemacandra calls his work a Mahâkâvya, though it differs very much from the works usually styled so, *e. g.*, Raghuva*m*sa, Kumârasambhava, *S*isupâlavadha, Kirâtarjunīya etc. Composed throughout in the sloka metre, it has a great poetic merit. Nearly every verse of it contains a simile or a popular saying which makes the narration impressive and at the same time interesting. Considering the propriety of his similes, Hemacandra deserves a very high place among poets. Many of his ideas are quite original.

Tri*s*a*st*i*s*alākāpuru*s*acaritra is not a narrative alone but it also forms a good exposition of the tenets of Jaina religion. Hemacandra avails of every opportunity that comes in his way to gain this end. In these pages,

vv. 56–60, 111–12 describe what sort of food is acceptable to a Jaina monk.
vv. 145–51 set forth advantages of practising virtue.
vv. 152–201 describe four ways of practising virtue.
vv. 226–37 describe the country of Uttara-Kuru.
vv. 329–45 propound the doctrines of the Cārvāka or Materialistic School.
vv. 346–74 refute the above views.
vv. 375–76 state the doctrine of momentariness or the Ksha*n*ikavâda of the Buddhists.

vv. 377–83 refute the above doctrine.
vv. 384–89 propound the doctrine of Māyā and Advaitavāda.
vv. 390–94 refute the above.
vv. 477–83 describe ten grades of the various classes of gods.
vv. 562–84 describe miseries of the world.
vv. 843–80 describe Labdhis or Supernatural powers.
vv. 883–902 define the twenty by performing one or more of which one acquires the merit of becoming a Jina in future.

On account of the frequent use of technical terms peculiar to the Jaina Religion, this poem is not fully intelligible to those who are not acquainted with that religion. Prof. Amūlya Charan, the original translator of these pages failed where the text abounded with technical terms. What to speak of minor points he had rendered the names of several of the Tirthankaras even as common epithets.[1]

When the existing dictionaries of Sanskrit were compiled, very few Jaina works in Sanskrit were available in print. The dictionaries are consequently very meagre in recording new words from Jaina works. I give below a list of such words from *Ri*shabha's pūrvabhavas as are not found in V. S. Apte's Sanskrit-English dictionary, 1912.

1. Ap. = Apte's dictionary, 1912
2. MW = Monier-William's Sanskrit English dictionary 1899
3. Arabic Numerals refer to the number of the verse.

अङ्कुट 715 (key. *Ap. and MW.*) A hook cf. *Panjābī* Aunkarā *Hindī* Ankara.

1. These words are not meant as a disparaging remark on the learned professor, but they simply show how hopeless it is to translate a work of an alien sect with the philosophy and mythology of which one is not fully conversant.

अलत्तकपुट* 770 cotton flake dyed with red lac.

अहमिन्द्रता 151 Condition of each one being himself an Indra. In the Anuttara Vimâna all gods are equal to one another, there being no question of superiority or inferiority.

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* I am indebted to Muni Vallabha Vijayajī for the explanation of this word. He has given me another reference to it in Tilakācarya's commentary on Samyaktvasaptati. A story is related about the two brothers Dhanapāla and Śobhana the latter of whom had become a monk. When he came on tour to his native town, he was requested by his brother to visit his house daily for alms. One day the monk was offered stale curd which had stood for three days. But the monk refused to accept it on the ground that germs were generated in stale curd which consequently was not fit for use by Jaina monks. Dhanapāla, thereupon, made a fun of the monk, and in order to ridicule the monk's guru, too, took the vessel containing the curd to their abode.

The guru, then, covered the mouth of the vessel with a cotton flake dyed with red lac, and put it in the sun for a while. The germs present in the curd, when warmed by the sun, attached themselves to the cotton flake. In this way the guru succeeded in proving the existence of germs in stale curd.

तप्पच्चयत्थमाणाविऊण तं दहियभायणं गुरुणो ।
ठाविंति तवणतेए अलत्तवडियं मुहे दाउं ॥१४०॥
तिव्वायवसंतत्ता दहिगयसत्ता समंतओ चलिउं ।
चडिया लत्तयवडियं, सुसीयलं जीवियव्वकए ॥१४१॥

Haribhadra's Samyaktva saptati with Tilakācārya's commentary published as No. 35 in Sheth Devchand Lālbhāi Pustakoddhāra. Bombay 1916 p. 80 a.

Gujrātī women use cotton pads called Pothī dyed in red colour (perhaps अलत्तक) to redden their teeth.

उपदेहिका 535 (उपदेह A kind of excrescent growth of the body MW) *Udhai*, in the scholiast.

उपपाद 461 Birth in heaven or hell.

कायोत्सर्ग 758 Giving up attachment to the body, and practising self contemplation.

काहर 83 (कशाविशेषः Scholiast) A whip.

किल्बिषिक 483 (किल्विष Injury Ap. MW) The servile class of gods corresponding to *Sūdras* among men.

कुणित 653 (कुणि A cripple with a crooked arm Ap.) Crooked, bent. कुणिताक्षम् adv. Askance.

कुशिक 828 (Shorea Robusta MW. दर्भ Scholiast) Darbha grass.

कोटिवेध 844 (रसविशेषः Scholiast) Perhaps a kind of acid.

कौल 410 (क्रूरकर्मा Scholiast) Tyrant.

खिङ्ग 305 (शठः Scholiast) Hypocrite, a cheat.

खेल 843 (Prakrit; खेलः श्लेष्मा Haribhadra on Āvasyaka Niryukti 69) Phlegmatic humour.

गण्डालिक 505 (आभरणविशेष ?) Surface of the cheek.

ग्रैवेयक 466 A class of gods.

चारण 443 Possessing supernatural power of flying through the sky.

चौरिका 580 Theft, act of stealing.

जङ्घाचारण 874 Supernatural power to fly through air by putting one's hands on the knees.

तरण्ड 318 (तरन्त a boat MW) Boat.

तूलिक 564 (a cotton-trader MW) stuffed with (cotton). *cf. Hindī, Punjābī* Tulâī.

दूणीयन्ते 253 (perhaps from दून ppp. of दु to torment) *cf. Gujrāti* दूणावुं To be spoiled.

परिणिका 565 (अवयवः Scholiast) Slice.

पतद्ग्रह 139 ('Receiving what fall's MW) A bowl.

पाण्डक 876 (पाण्डुक MW) A garden on the top of the Meru mountain.

प्रतिमा 548—1. Steadfast posture *cf.* कायोत्सर्ग.

2. A religious vow = व्रत.

प्राजन 84 Whip, flog.

प्रियजाति 743 A Kshatriya, a member of the military caste.

बालधार 725 An attendant who looks after a child.

भद्रा 754 Happiness, good fortune.

भाङ्कार 50 (MW) Sound of drums.

मत्कोट 167 (Termite MW; मक्कोट in *Upamitibhavaprapancā kathā*) Insect, termite. *cf. Panj.* Makaurā.

मोचक or मोचय 96 (one who has abandoned all worldly passions and desires, an ascetic, devotee MW) A reliesed prisoner ?

रत्नकम्बल 746 A very costly blanket.

रुचकद्वीप 874 Name of a continent.

लक्षपाक 746 Name of a medicine.

लान्तक 404 (MW) Name of a heaven.

वर्णिका 412 (kind, description MW) Sample specimen. *cf. Panj.* Bannagī.

विश्रामणा 889 Service to superiors.

वैयावृत्य 898 (MW) Service to or attendance upon superiors esp. by shampooing their limbs.

सिञ्चान 576 A bird of prey.

स्नेहल 717 (MW) Affectionate.

स्वयम्भूरमण 16 Name of the last ocean on this earth.

HEMACANDRA.

Three monks of this name are known to history[1] two of whom were writers of much versatility.[2] They were for some time (probably one after the other) patronised by the same ruler Jayasi*m*ha Siddharâja of Gujarât (1093–1143 A. D.). The elder is called Maladhârin[3] Hemacandra in distinction from his younger namesake, the author of the Tri*s*a*st*i*s*alākāpuru*s*acaritra. It will not be out of place here to quote from Prof. Peterson an account of the elder monk's lineage and life based on the *prasasti* to Muni Suvratasvâmicaritra composed by one of the monk's disciples, *S*rīcandra Sūri.

In the course of time after Mahâvīra there arose a *kula* named Pra*s*navāhana and in it a *gaccha* called Har*s*apurīya. In that *kula* and *gaccha*, there was an âcârya Jayasi*m*ha Sūri by name, who was very strict in observing the rules of

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1. See 'Index of authors' in Peterson's fourth report of operations in search of Sanskrit mss. in the Bombay circle.

2. The third monk of this name was a disciple of Ratnasekhara Sūri the author of Śrīpālarājacaritra. Hemacandra made a copy of this work in Sam 1428

सिरिवज्जसेणगणहरपट्टपहुंत हेमतिलय सूरीणं ।
सीसेहिं रयणसेहरसूरीहिं इमा हु संकलिया ॥ ३६ ॥
तस्सीसलेसहेमचंदेण साहुणा विक्कमस्स वरिसंमि ।
चउदस अट्ठावीसे लिहिया गुरुभत्तिकलिएण ॥ ४० ॥

Peterson's third report, p. 204.

3. This title was conferred on Abhayadeva by King Karna, father of Jayasimha Siddharāja.

जस्स मलहारिनामं दिन्नं कन्नेण नरवइणा ॥ २ ॥

Fifth report, p. 96.

conduct. He was succeeded by his disciple Abhayadeva,[1] a veritable storehouse of self-control. "Among this sage's many virtues it is specially mentioned that he never owned more than one suit of clothes (in two pieces) at a time, and that he was as dirty without as he was pure and purifying within.[2] He was held in high honour by the chief men of Āma*n*a and A*n*ahillavâ*d*a cities; and at his request, King Bhuvanapāla remitted taxes levied on the worshippers in Jain temples. At his request king Jayasi*m*ha ordered that throughout all his dominions no living thing should be put to death on the five days, the eighth and the tenth of the bright and the light halves of the month, and the fifth of the light half.[3] P*r*ithvīrāja, king of *S*âkambharī was one of those who listened to his teaching; and it was at his suggestion that sovereign adorned with a golden pot the Jain temple at Ra*n*astambhapura (Ra*n*thambhor) near Ajmere. There is a long and very poetical description of Abhayadeva's self-imposed death, and the grief caused thereby to the

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1. The "Index of Authors" in Peterson's fourth report mentions six Abhayadevas. From among these the one who commented on the Angas 3-11 is the most famous.

2. Peterson further adds, "Hence his title Maladhārin, the filthy one."

3. This seems to be the translation of the following verse:—

जेण जयसिंहदेवो राया भणिऊण सयलदेसम्मि ।
कारविओ अमारिं पज्जोसवणाइसु तिहीसु ॥ १०० ॥ ६०० ॥

Fifth report p. 11.

The words पज्जोसवणाइसु तिहीसु mean on the Pajjosavaṇa and other days. Pajjosavaṇa are the eight days from the 12th of the dark half to the 4th of the bright half of Bhādrapada. Other days might mean the second, fifth, eighth, eleventh, fourteenth and fifteenth tithis of each half.

citizens, in the course of which it is mentioned that *S*âlibhadra was at the head of the monks, not his immediate pupil, who thronged the room where the sage was slowly starving himself to death. They carried him to the burning place in a loudly way. He was placed on a chariot of sandalwood, and in every house in the town one man only remained, the rest accompanying Abhayadeva's funeral procession. King Jayasi*m*ha himself, accompanied by the court, stood at the western battlements of A*n*ahillavâ*d*a to watch the procession to go past. It started with the rising of the Sun, but it was afternoon before the burning place was reached. His ashes were distributed among the eager people standing round, for a protection against fever and evils of every sort. Those who could not get part of the ashes were fain to be satisfied with part of the soil on which the pyre had stood this was the end of Abhayadeva. He was succeeded by HEMACANDRA. A description is given of the crowds who assembled to hear this sage expound Siddha's Upamitibhavaprapañcâ. No single one failed to understand this book. King Jayasi*m*ha came in person to attend his lectures. He obtained from Jayasi*m*ha protection for his co-religionists at Dhandhūka and Satyapura who were being oppressed by the orthodox Hindus. On one occasion Hemacandra led a great crowd of pilgrims from A*n*ahillavā*d*a to Girnār. The wealth of the caravan excited the cupidity of king Khengar, and things would have gone hard with the pilgrims had not Hemacandra sought and obtained audience, in the course of which he induced the king to let the assembly go. Hemacandra starved himself to death at "*S*atruñjaya."

The following is the list of works ascribed to Maladhârin Hemacandra :—

1. Jīvasamāsa (composed in Sam. 1164)
2. Bhavabhāvanā (Sam. 1170)
3. Uvaesamālā
4. Commentary on the Anuyogadvārā Sūtra
5. *S*atakav*ri*tti called Vineyahitā
6. *S*ishyahitāv*ri*tti on Jinabhadra Ga*n*in's Bhāshya on the Ava*s*yaka Sutra.

The younger Hemacandra with whom we are concerned here in this book, was one of the most learned scholars of the mediaeval times whose works have secured for him a very prominent place in the history of Indian literature.[1] On account of his vast learning he is commonly called Kalikâlasarvajña (*i. e.* omniscient in the Kali age). He was born on the full-moon day of the month Kârttika of Vikrama Era 1, 1145, or according to the Christian reckoning on December, 1088 A. D.[2] at a village called Dhandhūka in the district of Ahmedabâd. His father was a Jaina merchant, Câciga by name. Hemacandra was known as canga—or Cângâ—deva in his boyhood. While yet a little child, he was dedicated by his mother Pâhinī to a Jaina monk Devendra (or Devacandra) though much against his father's will. At the age of eight or nine, the boy was duly initiated into the order by Devendra at Stambhatīrtha (Khambhât or

1. Collecting materials from Prabhācandra's Prabhāvakacarita (composed about 1250), Merutunga's Prabandhacintāmani, Rājasekhara's Prabandhakosa, Jinamandana's Kumārpālacaritra, and Hemacandra's own works, Prof. G. Bühler wrote in German an excellent biography of the Acārya entitled "Uber das Leben des Jaina Monches Hemacandra" Wien, 1889.

2. This date was calculated by Prof. Jacobi, provided the reckoning is made according to the expired (and not the current) year.

Cambay), and got the new appellation of Somacandra. Under his Guru's care, the novice Somacandra learnt Sanskrit and Prakrit, and studied the various branches of learning, *viz.* Logic, Grammar, Poetics, Philosophy etc. The period of his studentship ended in 1109 or 1110 when the title of *Sūri or Ācārya* was conferred on him. Thenceforth he became the head of the Jaina church, and assumed the name of Hemacandra.

The most important event in Hemacndra's life which made him so famous was his meeting with King Jayasimha Siddharâja of Gujarāt. This king was a follower of Siva, and took delight, like Akbar the Great, in listening to preachers of all religions. Sometimes he held disputations among teachers of rival sects. It was at one of these disputations that Hemacandra won the King's applause. Thereupon he was appointed the court-poet and annalist, and in this position at the King's suggestion composed his Grammar Siddha-Hema-Sabdānusāsana. It was dedicated to the king who engaged numerous scribes to make copies of the work to be sent all over India. He appointed also, a famous grammarian, Kākala, to learn the new grammar, and then to teach it to his pupils at Anhilvâd. Examinations were held every month, and rich prizes were awarded to the best pupils. At Siddharâja's court, Hemacandra wrote two of his lexicons, the Abhidhānacintāmani and the Anekārthasamgraha, his treatise on Poetics, the Alamkāracūdāmani, and his treatise on Metrics, the Chandonusâsana. The Dvyāsraya Kāvya was, without doubt, also commenced.

Siddharâja died in 1142-43, and was succeeded by his nephew Kumârapâla who was at that time about twenty-five years old. Kumârapâla does not seem to have recognised Hemacandra's influence at first, but was later on (about

1159 A. D.) converted to Jainism by the great âcârya. At last Hemacandra gained so much influence over the king that, at the former's advice, the latter totally prohibited the slaughter of animals throughout his kingdom. The climax of this prohibition can be imagined by the story of the Yūkâvihara as narrated by Merutunga in his Prabandhacintāmani.[1]

"A certain undiscerning rich man in the Sapādalaksha country had a louse made over to him by his wife, when she was brushing his hair. He took it in the palm of his hand, and abused it for causing him annoyance, and after a long time crushed it, and so killed it. The officer, whose business it was to see that no harm was done to living creatures, being near him at the time, took him to Anahillapura and denounced him to the king. Consequently, in accordance with the decision of the lord Hemacandra, he was, by way of fine for that offence, deprived of all his wealth, and the Yūkāvihâra was built it in that very place."

Kumarpāla favoured the Jains very much, and built for them temples in great number. Between King Jayasimha Siddharâja's death(1142-43)and Hemacandra's acquaince with Kumārapâla (1157) must be put the composition of the Desīnāmamālā and the various supplements to the Abhidhānacintāmani.

It was to fortify Kumārapāla in his new religion that Hemacandra composed the *Yogasāstra* and the *Vītarāgastotra*. Between 1159-73 he composed in the sloka metre his famous work Trisastisalakāpurusacaritra in ten books together with a supplement called the Sthavirāvalī or Parsistaparvan. In the prasasti at the end of the tenth book Hemacandra himself describes the following circumstances under

1. Tawney's translation of the same. Calcutta 1899 p. 143.

which the work was composed. "One day Kumārapāla (conqueror of Cedi, Dasārna, Mālva, Mahārāstra, the Kurus and the Sindhus), the Caulukya king of the race of Mūlarāja, a convert to Jainism. said to Hemacandra, 'At thy request I have forbidden hunting, gaming and other deadly sins throughout my dominions, and have abandoned the claims my predecessors made to the property of persons dying childless. I have adorned the earth with temples of your faith, and am the equal of king Samprati. To please my predecessor Siddharāja you wrote your grammar and the commentary thereon. For me you have written the Yogasāstra. For the people you have written your Dvyāsraya, Chandolamkriti, Nāmasamgraha and other works. Now I request you to write, that you may thereby make your converts like unto me, the lives of the Jaina Saints."

List of Hemacandra's works[1]:—

1. The grammar Siddha Hemacandra so called because it was dedicated to Jayasimha Siddharāja.

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1. In his Prabhāvakacaritra, Prabhācandra ascribes the following works to Hemacandra—

व्याकरणं पंचांगं प्रमाणशास्त्रं प्रमाणमीमांसा ।
छंदोलंकृति चूडामणी च शास्त्रे विभुर्व्यधित ॥ ८३२ ॥
एकार्थानेकार्थां देश्या निर्घंटं इति च चत्वारः ।
विहिताश्च नामकोशाः भुवि कवितानद्युपाध्यायाः ॥ ८३३ ॥
त्र्युत्तरषष्टिशलाका नेरशवृत्तं गृहव्रतविचारे ।
अध्यात्मयोगशास्त्रं विदधे जगदुपकृति विधित्सुः ॥ ८३४ ॥
लक्षणसाहित्यगुणं विदधे च द्याश्रयं महाकाव्यम् ।
चक्रे विंशति मुख्यैः सवीतरागस्तवानां च ॥ ८३५ ॥
इति तद्विहितग्रंथ संख्यैव नहि विद्यते ।
नामापि न विदंतोषां मादृशः मंदमेधसः ॥ ८३६ ॥

Hiranand's edition of Prabhāvakacaritra.
Essay on Hemacandra.

It is divided into eight chapters, the last of which deals with Prakrits. For an account of this work, see Vienna Oriental Journal, Vol. II, p. 18,

2. Dvayāsrayakāvya. It illustrates the rules of his grammar and, at the same time, narrates the history of king Kumarāpala.
3. Chāndānusāsana with a commentary.
4. Ala*m*kāracū*d*āma*n*i with a commentary.
5. Abhidhānacintama*n*i.
6. Anekārthasa*m*graha.
7. *S*eshākhyanamamālā.
8. Nigha*nt*usesha.
9. Desīnāmamâlā. A collection of De*s*ī words that cannot be derived from Sanskrit.
10. Yoga*s*âstra.
11. Vītarâgastotra.
12. Anyayogavyavrcchedikâ, a *stotra* consisting of 32 stanzas in praise of Mahavīra. Mallishe*n*a has written a commentary on it called *Syâdavâdamanjarī.*
13. Vītarâgastotra.
14. Trishash*t*i*s*alâkâpurushacaritra with a supplement.
15. Kumâravâlacariya in Prakrit.

The present translation is based on the text published in Sa*m* 1961 by the Jain Dharm Prasârak Sabhâ, Bhâvnagar (Kathiawad).

LAHORE:
28th June, 1924.

BANARSI DAS JAIN.



Rishabha's pūrvabhavas as narrated by Haribhadra.

अथ कोऽयं भरत इत्याह—ऋषभनाथ पुत्रः। अथ कोऽयं ऋषभनाथ इति तद्वक्तव्यताभिधित्सयाह—"नाभी" गाहा। अथवा प्रतिपादितः कुलकरवंशः, इदानीं प्राक्सूचितः इक्ष्वाकुवंशः प्रतिपाद्यते, स च ऋषभनाथ प्रभवः इत्यतस्तद्वक्तव्यताभिधित्सयाह—

नाभी विणीयभूमी मरुदेवी उत्तरा य साढा य।
राया य वइरणाहो विमाणसव्वट्ठसिद्धाओ ॥ १७० ॥

गमनिका—इयं हि निर्युक्तिगाथा प्रभूतार्थप्रतिपादिका, अस्यां च प्रतिपदं क्रियाध्याहारः कार्यः, स चेत्थम्—नाभिरिति, नाभिर्नाम कुलकरो बभूव। विनीताभूमिरिति, तस्य विनीताभूमौ प्रायः अवस्थानमासीत्। मरुदेवीति तस्य भार्या। राजा च प्राग्भवे वैरनाभः सन् प्रव्रज्यां गृहीत्वा तीर्थकरनामगोत्रं कर्म बद्ध्वा मृत्वा सर्वार्थसिद्धिमवाप्य ततस्तस्याः मरुदेव्याः तस्यां विनीतभूमौ सर्वार्थसिद्धाद्विमानादवतीर्य ऋषभनाथः संजातः। तस्योत्तराषाढा नक्षत्रमासीदिति गाथार्थः ॥१७०॥

इदानीं यः प्राग्भवे वैरनाभः यथा च तेन सम्यक्त्वमवाप्तं, यावतो वा भवान् अवाप्तसम्यक्त्वः संसारं पर्यटितः, यथा च तेन तीर्थकरनामगोत्रं कर्म बद्धमित्यमुमर्थमभिधित्सुराह—

धणसत्थवाह–घोसण–जइगमण–अडविवास ठाणं च।
बहुवोलीणे वासे चिंता घयदाणमासि तया ॥ १७१ ॥
उत्तरकुरुसोहम्मे महाविदेहे महब्बलो राया।
ईसाणे ललियंगो महाविदेहे वइर जंघो ॥[1] (प्रक्षिप्ता)
उत्तरकुरुसोहम्मे विदेहि ते गिच्छियस्स तत्थ सुओ।
रायसुयसेट्ठिमच्चासत्थवाहसुया वयंसा से ॥ १७२ ॥

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1. The commentator Haribhadra remarks that this verse is an interpolation but seems to connect the break in the events.

अन्या अपि उक्तसम्बन्धा एव द्रष्टव्याः तावत् यावत् "पढमेण पच्छिमेण"[1] गाहा, किन्तु यथावसरमसंमोह निमित्तमुपन्यासं करिष्यामः । प्रथमगाथागमनिका—धनः सार्थवाहः, घोषणं, यतिगमनं, अटवी, बर्षस्थानं च बहुवोलीने वर्षे चिन्ता घृतदानमासीत्तदा । द्वितीयगाथागमनिका—उत्तरकुरौ सौधर्मे महाविदेहे महाबलो राजा ईशाने ललिताङ्गो महाविदेहे च वैरजङ्घः । इयमन्यकर्तृकी गाथा सोपयोगा च । तृतीयगाथागमनिका—उत्तरकुरौ महाविदेहे चिकित्सकस्य तत्र सुतः राजसुतश्रेष्ठ्यमात्यसार्थवाहसुता वयस्यास्तस्य । आसां भावार्थः कथानकादवसेयः, प्रतिपदं च यथारूपः क्रियाध्याहारः कार्य इति, यथा धनः सार्थवाह इति धनो नाम सार्थवाह आसीत्, स हि देशान्तरं गन्तुमना घोषणा कारितवानित्यादि ।

कथानकम् ॥ तेणं कालेणं तेणं समएणं अवरविदेहे वासे धणो नाम सत्थवाहो होत्था । सो खितिपतिट्ठिआओ नयराओ वसंतपुरं पट्ठिओ वणिज्जेणं, घोसणयं कारेइ —"जो मए सद्धिं जाइ, तस्साहमुदंतं वहामि त्ति, तं जहा—खाणेण वा पाणेण वा वत्थेण वा पत्तेण वा ओसहेण वा भेसज्जेण वा अण्णेण वा केणई जो जेण विसूरइ त्ति ।" तं च सोऊण बहवेतड्डियप्पडियादओ पयट्टंति, विभासा जाव तेण समं गच्छो साहूण संपट्ठितो, को पुण कालो । चरमनिदाघो, सो य सत्थो जाहे अडविमज्झे संपत्तो, ताहे वासरत्तो जाओ । ताहे सो सत्थवाहो अइदुग्गमा पंथ त्ति काउं तत्थेव सत्थनिवेसं काउ वासावासं ठितो, तम्मि य ठिते सव्वो सत्थो ठितो । जाहे य तेसिं सत्थिल्लिगाणं भोयणं निट्ठियं, ताहे कंदमूलफलाणि समुद्दिसिउमारद्धा । तत्थ साहुणो दुक्खिया जदि कहवि अहापवत्ताणि लभंति ताहे गण्हंति, एवं काले वच्चंते थोवावसेसे वासारत्ते ताहे तस्स धणस्स चिंता जाता—'को एत्थ सत्थे दुक्खिओ त्ति'। ताहे सरिअं जहा मया समं साहुणो आगया, तेसिं च कंदाइ न कप्पंति, ते दुक्खिता तवस्सिणो, कल्लं देमि त्ति पभाए निमंतिता भणंति—जं परं अम्ह कप्पिअं तं गेण्हेज्जामो । किं पुण तब्भं कप्पति । जं अकयमकारियं भिक्खामेत्तं, घयं वा सिणेहादि, तो तेण साहूण घयं फासुयं विउलं दाणं दिण्णं सो य अहाउयं पालेत्ता कालमासे कालं किच्चा तेण दाणफलेण उत्तरकुराए मणूसो जाओ । तओ आउक्खएणं सो हम्मे कप्पे देवो उववण्णो । ततो चइऊण इहेव जंबूदीवे अवरविदेहे गंधिलावतीविजए वेयड्ढपव्वए गंधारजणवए गंधसमिद्धे विज्जाहरणगरे अतिबलरण्णो नत्ता सयबलराइणो पुत्तो महाबलो नाम राया जाओ, तत्थ सुबुद्धिणा अमच्चेण सावगेण पियवयस्सेण नाडयपेक्खा

1. Verse 182 of the Niryukti.

अक्खित्तमणो संवोहिओ, मासावसेसाऊ बावीसं दिणे भत्तपच्चक्खाणं काउं मरिऊण ईसाण कप्पे सिरिप्पभे विमाणे ललियंगओ नाम देवो जाओ। ततो चइऊण इहेव जंबूदीवे दीवे पुक्खलावइ विजए लोहग्गलणमर सामी वइरजंघो नाम राजा जाओ। तत्थ सभारिओ पच्छिमे वए पव्वयामि त्ति चिंततो पुत्तेण वासघरे जोग-धूवधूविए मारिओ। मरिऊण उत्तरकुराए सभारिओ मिहुणगो। तओ सोहम्मे कप्पे देवो जाओ। ततो चइऊण महाविदेहे वासे खिइपइट्ठिए नगरे वेज्जपुत्तो आयाओ। जद्दिवसं च जातो तद्दिवसमेगाहजातगा से इमे चत्तारि वयंसगा, तं जहा—रायपुत्ते, सेट्ठिपुत्ते, अमच्चपुत्ते, सत्थवाहपुत्ते त्ति संवड्ढिया ते अरणाया कयाइ तस्स वेज्जस्स घरे एगओ सव्वे सन्निरणा अच्छंति। तत्थ साहू महप्पा सो किमिकुट्ठेण गहिओ अइगतो भिक्खस्स तेहिं सप्पणयं सहासं सो भरणति—"तुब्भेहिं नाम सव्वो लोगो खायव्वो, न तुब्भेहिं तवस्सिस्स वा अणाहस्स वा किरिया कायव्वा" सो भरणति, "करेज्जामि किं पुण ममोसहाणि नत्थि।" ते भणंति—अम्हे मोल्लं देमो। किं ओसहं जाइज्जउ। सो भणति कंबलरयणं गोसीसचंदणं च, तइयं सहस्सपागं तेल्लं, तं मम अत्थि। ताहे मग्गिउं पवत्ता, आगमियं च णेहिं जहा—अमुगस्स वाणियगस्स अत्थि दो वि एयाणि, ते गया तस्स सगासं दो लक्खाणि घेत्तुं। वाणिअओ संभंतो भंति—कि देमि। ते भणंति—कंबलरयणं गोसीसचंदणं च देहि। तेण भरणति—किं एतेहिं कज्जं। भणंति साहुस्स किरिया कायव्वा। तेण भणितं—अलाहि मम मोल्लेण, इहरहा एव गेरहह, करेह किरियं, मम वि धम्मो होउ त्ति। सो वाणियगो चिंतेइ—जइताव एतेसिं बालाणं एरिसा सद्धा धम्मस्सुवरिं, मम णाम मंदपुरणस्स इह लोगपडिबद्धस्स नत्थि। सो संवेगमावरणो तहारूवाणं थेराणं अंतिए पव्वइओ सिद्धो। अमुमेवार्थमुपसंहरन् गाथाद्वयमाह

> विज्जसुयस्स य गेहे किमिकुट्ठोद्दुअ जई दट्ठुं।
> बिंति य ते विज्जसुयं करेहि एयस्स तेगिच्छं॥ १७३॥
> तिल्लं तेगिच्छसुओ कंवलगं चंदणं च वाणियओ।
> दाउं अभिणिक्खंतो तेणेव भवेण अंतगडो॥ १७४॥

गमनिका—वैद्यसुतस्य च गेहे कृमिकुष्ठोपद्रुतं यतिं दृष्ट्वा वदंति च ते वैद्यसुतं—कुरु अस्य चिकित्सां। तैलं चिकित्सकसुतः, कम्बलकं चन्दनं च वणिग् दत्त्वा अभिनिष्क्रान्तः, तेनैव भवेन अन्तकृत्। भावार्थः स्पष्ट एव। क्वचित् क्रियाध्याहारः स्वबुद्ध्या कार्य इति गाथाद्वयार्थः॥ १७३-७४॥

कथानकशेषमुच्यते—इमे वि घेत्तूण ताणि ओसहाणि गता तस्स साहुणो पासं जत्थ सो उज्जाणे पडिमं ठिओ ते तं पाडिमं ठिअं वंदिऊण अणुणवेंति—अणुजाणह भगवं! अम्हे तुम्हं धम्मविग्घं काउं उवट्ठिआ। ताहे तेण तेल्लेण सो साहू अब्भंगिओ, तं च तिल्लं रोमकूवेहिं सव्वं अइगतं। तंमि य अइगए किमिआ सव्वे संखुद्धा। तेहिं चलंतेहि तस्स साहुणो अतीव वेयणा पाउब्भूया। ताहे ते निग्गते दट्ठूण, कंबल-रयणेण सा पाउओ साहू तं सीतलं, तं चेव उराहवीरियं, किमिया तत्थ लग्गा। ताहे पुव्वाणीयगोकडेवरे पप्फोडेंति। ते सव्वे पडिया। ताहे सो साहू वंदणेण लित्तो, ततो समासत्थो, एवेक्कसिं दो तिणि वारे अब्भंगेऊण सो साहू तेहिं नीरोगो कओ। पढमं मक्खिज्जति, पच्छा आलिंपति, गोसीस चंदणेणं पुणो मक्खिज्जइ। एवेताए परिवाडीए पढमब्भंगे तयागया निग्गया, बिइयाए मंसगया, तइयाए अट्ठिगया बेंदिया णिग्गया। ततो संरोहणीए ओसहीए कणगवण्णो जाओ। ताहे खामित्ता पडिगता, ते पच्छा साहू जाता, अहाउयं पालित्ता तम्मूलागं पंच वि जणा अच्चुए उववण्णा, ततो चइऊण इहेव जंबूदीवे पुव्वविदेहे पुक्खलावइ विजए पुंडरीगिणीए नयरीए वेरसेणस्स रण्णो धारिणीए देवीए उयरं पढमो वइरणाभो णाम पुत्तो जाओ जो से वेज्जपुत्तो चक्कवट्टी आगतो। अवसेसा कमेण बाहु सुबाहुपीढमहापीढ त्ति। वेरसेणो पव्वइओ, सो य तित्थंकरो जाओ। इयरे वि संवड्ढिया पंचलक्खणे भोए भुंजति। जद्दिवसं वइरसेणस्स केवलनाणं उप्पण्णं, तद्दिवसं वइरणाभस्स चक्करयणं समुप्पण्णं। वइरो चक्की जाओ। तेणं साहुवेयावच्चेण चक्कवट्टिभोया उदिण्णा। अवसेसा चत्तारि मंडलिया रायाणो। तत्थ वइरणाभचक्कवट्टिस्स चउरासीति पुव्व-लक्खा सव्वाउगं। तत्थ कुमारो तीसं, मंडलिओ सोलस, चउव्वीस महाराया, चोद्दस, सामण्णपरिआओ, एवं चउरासीइ सव्वाउयं, भोगे भुंजंता विहरंति। इओ य तित्थपरसमोसरणं। सो पिउपायमूले चउहि वि सहोदरेहिं सहिओ पव्वइओ। तत्थ वइरणा भेण चउद्दस पुव्वा अहिज्जिया। सेसा एक्कारसंगवी चउरो। तत्थ बाहू तेसिं वेयावच्चं करेति। जो सुबाहू सो साहुणो वीसामेति। एवं ते करेते वइरणाभो भगवं अणुवूहइ—अहो सुलद्धं जम्मजीवियफलं जं साहूणं वेयावच्चं कीरइ, परिस्संता वा साहूणो वीसामिज्जंति, एवं पसंसइ। एवं पसंसिज्जंतेसु तेसु तेसिं दोण्हं पच्छिमाणं अप्पत्तिअं भवइ—अम्हे सज्झायंता न पसंसिज्जामो जो करेइसो पसंसिज्जइ सच्चो लोगववहारो त्ति। वइरणा भेण य विसुद्धपरिणामेण तित्थगरणामगोत्तं कम्मं बद्धं ति अमुमेवार्थमुपसंहरन्निदं गाथा चतुष्टयमाह—

साहुं तिगिच्छिऊणं सामरणं देवलोगगमणं च ।
पुंडरगिणिए उ चुया तओ सुया वइरसेणस्स ॥ १७५ ॥
पढमित्थ वइरणाभो बाहु सुबाहू य पीढमहपीढे ।
तेसि पिया तित्थयरो णिक्खंता ते वि तत्थेव ॥ १७६ ॥
पढमो चउदस पुव्वी सेसा इक्कारसंगविओ चउरो ।
बीओ वेयावच्चं किइकम्मं तइअओ कासी ॥ १७७ ॥
भोगफलं बाहुफलं पसंसणा जेट्ठ इयर अचियत्तं ।
पढमो तित्थयरत्तं वीसहि ठाणेहि कासी य ॥ १७८ ॥

आसामक्षरगमनिका—साधुं चिकित्सित्वा श्रामण्यं देवलोकगमनं च पौण्डरीकिण्यां च च्युताः, ततः सुता वैरसेनस्य जाता इति वाक्यशेषः । प्रथमोत्र वैरनाभः बाहुः सुबाहुश्च पीठमहापीठौ । तेषां पिता तीर्थकरो, निष्क्रान्तास्तेपि तत्रैव पितुः सकाश इत्यर्थः । प्रथमश्चतुर्दशपूर्वी शेषा एकादशाङ्गविदश्चत्वारः । तेषां चतुर्णां बाहुप्रभृतीनां मध्ये द्वितीयो-वैयावृत्यं, कृतिकर्म तृतीयोऽकार्षीत । भोगफलं बाहुबलं प्रशंसनं ज्येष्ठ इतरयोरचियत्तं । प्रथमस्तीर्थकरत्वं विंशतिभिः स्थानैरकार्षीत् । भावार्थस्तु उक्त एव । क्रियाध्याहारोपि स्वबुद्ध्या कार्यः, इह च विस्तरभयान्नोक्त इति गाथाचतुष्टयार्थः ॥ १७५-७८ ॥

यदुक्तं प्रथमस्तीर्थकरत्वं विंशतिभिः स्थानैरकार्षीत्, तानि स्थानि प्रतिपादयन्निदं गाथात्रयमाह—

अरिहंत सिद्धपवयण गुरु थेर बहुस्सुए तवस्सीसुं ।
वच्छलया एएसिं अभिक्खनाणोवओगे य ॥ १७९ ॥
दंसण विणए आवस्सए य सीलव्वए निरइआरो ।
खणलव तवच्चियाए वेयावच्चे समाही य ॥ १८० ॥
अप्पुव्वनाणगहणे सुयभत्ती पवयणे पभावणाया ।
एएहिं कारणेहिं तित्थयरत्तं लहइ जीवो ॥ १८१ ॥

व्याख्या—तत्र अशोकाद्यष्टमहाप्रातिहार्यादिरूपां पूजामर्हन्तीति अर्हन्तः शास्तार इति भावार्थः । १ । सिद्धास्तु अशेषनिष्ठितकर्मांशाः परमसुखिनः कृतकृत्या इति भावार्थः । २ । प्रवचनं श्रुतज्ञान तदुपयोगानन्यत्वाद्वा सङ्घः इति । ३ । गृणन्ति शास्त्रार्थमिति गुरवः धर्मोपदेशादिदातार इत्यर्थः । ४ । स्थविराः जातिश्रुतपर्यायभेद-भिन्नाः, तत्र जातिस्थविरः षष्टिवर्षः, श्रुतस्थविरः समवायधरः, पर्यायस्थविरो विंशति-

वर्षपर्यायः ।५। बहु श्रुत येषां ते बहुश्रुताः, आपेक्षिकं बहुश्रुतत्वं, एवमर्थेऽपि संयोज्यं। किन्तु सूत्रधरेभ्योऽर्थधराः प्रधानाः तेभ्योऽप्युभयधरा इति ।६। विचित्रं अनशनादिलक्षणं तपो विद्यते येषां ते तपस्विनः सामान्यसाधवो वा ।७। अर्हन्तश्च सिद्धाश्च प्रवचनं च गुरवश्च स्थविराश्च बहुश्रुताश्च तपस्विनश्च अर्हत्सिद्धप्रवचगुरुस्थविरबहुश्रुततपस्विनः। वत्सलभावो वत्सलता सा चानुरागयथावस्थित गुणोत्कीर्त्तनायथानुरूपोपचारलक्षणा तया एतेषामर्हदादीनामिति, प्राक् षष्ठ्यर्थे सप्तमी 'बहुस्सुए तवस्सीणं' वा पाठान्तरं, तीर्थकरनामगोत्रं कर्म बध्यत इति अभीक्ष्णं अनवरतं ज्ञानोपयोगे च सति बध्यते ।८। दर्शनं सम्यक्त्वं, विनयो ज्ञानादिविनयः, स च दशवैकालिकादवसेयः, दर्शनं च विनयश्च दर्शनविनयौ तयोर्निरतिचारः तीर्थकरनामगोत्रं कर्म बध्नाति। १०–११। आवश्यकं अवश्यकर्तव्यं संयमव्यापारनिष्पन्नं तस्मिंश्च निरतिचारः सन्निति। १२। शीलानि च व्रतानि च शीलव्रतानि, शीलानि उत्तरगुणाः, व्रतानि मूलगुणाः, तेषु च अनतिचार इति ।१३। क्षणलवग्रहणं कालोपलक्षणं, क्षणलवादिषु संवेग भावना ध्यानासेवनतश्च बध्यते ।१४। तथा तपस्त्यागयोर्बध्यते। यो हि यथाशक्त्या तपः आसेवते त्यागं च यतिजने विधिना करोति ।१५–१६। व्यावृतभावो वैयावृत्त्यं, तच्च दशधा, तस्मिन् सति बध्यते ।१७। समाधिः गुर्वादीनां कार्यकरणेन स्वस्थतापादनं समाधौ च सति बध्यते ।१८। तथा अपूर्वज्ञान ग्रहणे सति श्रुतभक्तिः श्रुतबहुमानः, स च विवक्षितकर्मबन्धकारणमिति ।१९। तथा प्रवचनप्रभावनता च, सा च यथाशक्त्या मार्गदेशनेति ।२०। एवमेभिः कारणैः अनन्तरोक्तैः तीर्थकरत्वं लभते जीव इति गाथात्रयार्थः ॥ १७९–८१ ॥

Haribhadra's commentary on
Bhadrabāhu's Āvasyaka-Niryukti.

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Twelve previous births of the first Tīrthaṅkara, Ṛṣabha.

1. We medidate upon Arhatship which acts as a light to the three worlds—the earth, the sky and the heaven—which is the resting-place of all the Jinas, and is the repository of final beatitude.

2. We adore the Jinas who purify in all places and at all times the people of the three worlds by their four aspects, *viz.*, name, representation, person and actual presence.[1]

3. We praise the Lord *Ṛi*shabha who was the first ruler of the earth,[2] the first ascetic and the first head of the Church.

4. I praise the lord Ajita, who is a sun to the lotus-lake of the world and who perceives the universe reflected in his untarnished mirror of infinite knowledge.

5. May the words of the lord Sambhava be triumphant at the time of his preaching—the words that are like streams flowing in a garden constituted of the fortunate people of the world.

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1. नाम, आकृति (or more commonly स्थापना), द्रव्य and भाव are the four aspects called निक्षेप in which the Jaina view a thing. In the verse

नाम is (the repitition of) an Arhat's name.

स्थापना = idol or picture of an Arhat.

द्रव्य = the person of an Arhat before or after the attainment of Arhatship.

भाव = the actual state or presence of an Arhat.

2. Ṛṣabha Deva is considered to be the first ruler of this Avasarpiṇī era.

6. May the Lord Abhinandana who acts like the moon in swelling the ocean of the Anekānta doctrine,[1] give us immense joy.

7. May the venerable Lord Sumati, the row of whose toe-nails is sharpened by coming into contact with the edge of the whetstone set on the diadems of the gods,[2] grant us our desired objects.

8. May the lustre of the Lord Padmaprabha's body which grew red, as if with anger in crushing the inner enemies,[3] nurture our welfare.

9. Our adoration be to the Tīrthankara Supārsva whose feet are worshipped by the lords of heaven, and who is a sun in the wide firmament of the four-fold *Sangha.*[4]

10. May the form of Lord Candraprabha, which is as bright as a beam of the moon's rays, and is made of the embodiment of *Sukladhyāna*[5] as it were, be for our welfare.

11. May Suvidhi, the treasure of inconceivable glory, who sees the universe like the fruit of the myrobalan tree placed on one's palm, be for our enlightenment.

12. May the *Tīrthankara* Sītala who pours down nectar of Syādvāda, and who is like a new cloud to the creatures in as much as it causes in them the bulbous root of supreme bliss to bloom, be for our protection.

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1. I.e. Syādvāda or many-sided view of Logic.

2. When the gods bow their heads at the feet of the Arhat, the diadems studded with jewels worn by the former come into contact with the latter's feet and enhance the lustre of his toe-nails.

3. कषाय or passions are regarded as enemies to a soul's progress towards salvation.

4. Consisting of साधु, साध्वी, श्रावक and श्राविका.

5. Pure concentration of the soul on itself.

13. May *Sreyāṁsa* whose very sight is a healing balm to the creatures afflicted with the disease of transmigration, and who is the lord of the goddess of final bliss be, for our salvation.

14. May Vâsupūjya, who has acquired the *Tīrthankara-nāma-karma* beneficial to the whole universe, and who is worshipped by gods demons and men, purify us.

15. May the teachings of Lord Vimala, which are akin to *kataka*[1] powder in purifying the water of the mind of the three worlds, be victorious.

16. May the *Tīrthankara* Ananta, who defies the ocean *Svayambhūramana*[2] with the waters of his feelings of mercy, bestow on us an endless wealth of happiness.

17. We worship Dharmanātha who preached his religion in four ways[3], and who is like a kalpa-tree to the creatures for the obtainment of their desires.

18. May the *Tirthankara* *Sāntinātha*, who has brightened the faces of the quarters with the moonlight of his nectar-like words, be a moon to dispel the darkness of our ignorance.

19. May the lord Kunthunātha, possessed of the wealth of super-human excellences, and the sole master of the leaders of gods, demons and men, be for our beatitude.

20. May the Lord Aranātha, a sun in the sky of the fourth *Ara*, grant us enjoyment of the wealth of Salvation (lit. the fourth principal object of human life).

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1. When thrown into water it is said to remove all impurities dissolved in the water.

2. Name of the last and the biggest circular ocean on this earth.

3. Viz. दान 'gift', शील 'good conduct', तपस् 'penance' and भावना 'meditation'. For an account of these, read verses 152–200.

21. We praise the lord Malli who is a mighty elephant for uprooting the tree of karman, and is a new cloud for peacocks in the form of lords of men, demons and gods.

22. We praise the words of precept of lord Muni Suvrata who acts as dawn in awakening the Universe from sleep of spiritual ignorance.

23. May the rays of lord Nami's toe-nails which, when falling on those who bow down to him, purify them like streams of water, protect you.

24. May the lord Arishtanemi, a fire to the straw of karman, and a moon to the ocean of the Yadu clan,[1] be for the destruction of your bad luck.

25. May the lord Pārsvanātha whose attitude remained the same towards the demon *Kamatha* and the god *Dharanendra* when they were doing their respective duties, be for your well-being.[2]

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1. In Jaina mythology Ariṣṭanemi, popularly known as Neminātha is said to have been a cousin of Lord Kṛṣṇa.

2. Kamaṭha and Dharaṇendra had the following connection with Pārśva coming down from a previous birth when Kamatha had been born as an ascetic, Dharaṇendra as a serpent, and Pārśva as a prince. The ascetic was practising Pañcāgnitapas, by standing in the midst of fires, and it so happened that the serpent (Dharaṇendra's soul) had taken abode in the hollow of a log that was burning in Kamatha's fire. Pārśva, knowing the serpent's fate, pointed out the fact to the ascetic who was greatly enraged at the prince's interference, and remarked that kings were acquainted with the science of politics only, and that they could not foretell such things. Thereupon Pārśva drew out the log from fire, and saved the serpent alive. One of the prince's followers repeated the formula of five salutations to the serpent who by virtue thereof, reached heaven and was born as a god. By this act Pārśva gained

26. May the eyes of the *Jina* Mahāvīra, wet with tears and having pupils expressive of kindness even to persons who have committed an affence, be ever glorious.

27. In the periods of these *Tirthankaras*, there flourished twelve *Cakravartin* monarchs, nine *Vāsudevas*, nine *Baladevas* and nine *Prativāsudevas*.

28. All these sixty-three persons of eminence, who have attained or will attain salvation, were born in the land of Bharata in the *Avasarpinī* era.

29. We shall here give the biographies of these eminent persons, for to sing the glory of the pious leads to emancipation.

30. Out of these, the life of Lord *Ri*shabha will be described from his birth wherein he acquired the seed of Right knowledge.

31. There is the continent called *Jambudvīpa*,[1] fenced with raised grounds set with diamonds, and surrounded by innumerable oceans and continents.

32. In the midst of that continent adorned with many a river, division and mountain there is the mountain *Meru*, the source of all sorts of jewels, looking like the navel in the centre of the body.

33. The height of this mountain is one lac of *yojanas*. It is bedecked with three girdles and its crest, twenty-four *yojanas* high, is ornamented with Jaina temples.

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the serpent's favour, but Kamatha became hostile to him. In his last birth when Pārsva was performing penance, Kamatha, born as god Meghamālin, saw him and goaded by his old enmity began to trouble Pārsva by raining water, hot ashes, stones etc. over him. Finding Pārsva in trouble, Dharanendra remembred his former favours and diverted all his calamities. Pārsva kept the same attitude towards his benefactor as well as his malefactor.

1 See appendix on Jaina cosmography.

34. To the west of this mountain, and in the country of *Videha*, there is a big city named *Kshitipratishtha* which is an ornament to the whole earth.

35. There lived a king named *Prasannacandra* ever quick in religious actions, rivalling the lord of gods (in glory) and shining with boundless pelf.

36. There was also a famous merchant, *Dhana* by name, who was the sole receptacle of wealth, as the ocean is that of rivers.

37. That noble-minded merchant possessed enormous wealth which was solely meant, like the moon's rays, for the good of others.

38. Who did not resort to him who was a mountain for the flow of the river of good conduct and who was a purifier of the surface of the earth ?

39. He was possessed of magnanimity, gravity, fortitude and similar qualities which were an infallible seed for the growth of the tree of fame.

40. There were heaps of jewels in his house like those of corn, and heaps of clothes fit to be worn by gods, like those of rags.

41. His house full of horses, mules, camels and other conveyances, shone forth like an ocean with its aquatic animals.

42. He was the foremost among persons having wealth, qualities and fame as the *Prāna* wind is among the vital winds.

43. Even his dependants shared his riches to their hearts' contents just as the lands adjacent to a large lake are filled with the water thereof.

44. Once upon a time, he who was an embodiment of Enterprise, as it were, wished to make for the city of

Vasantapura, taking a large quantity of merchandise with him.

45. Then the merchant *Dhana* made the following announcement to the people by beat of drum throughout the city:—

46. "The merchant *Dhana* will start for the city of *Vasantapura*. Those desirous to go there may accompany him.

47. "He will supply merchandise to those who need it, will furnish conveyances to those who have not got them, will offer help to the helpless, and will give provisions to those who lack them.

48. "He will protect the people from robbers and wild beasts. He will attend to his weak followers like his own relatives."

49. At an auspicious moment, he regarding whom propitious rites had been performed by the matrons of the family, mounted a chariot and went out of the city.

50. Having been called by the trumpet-notes of departure, as if by summoners, the people willing to set out for the city of *Vasantapura*, came forth.

51. In the meanwhile a teacher, *Dharmagosha* by name, who purified the earth by his performance of virtuous acts, appeared before the merchant.

52. Dhana, rising from his seat in a hurry, paid homage with folded palms to the teacher glowing, like the sun, with the lustre of his penance.

53. Asked by Dhana the reason of his arrival, the teacher said, "I intend to go to *Vasantapura* with your caravan."

54. "I am really fortunate this day, O Lord, 'said the merchant,' for the superiors, whom I myself should have

aproached, have themselves come to me and will accompany my caravan."

55. And he said to his cooks, "You must prepare every day food, drink etc. for the teachers."

56. The teacher, then, said, "It behoves a Jaina monk to accept that food which has not been prepared, or caused to be prepared, or specially set apart for him.[1]

57. "O Lord of the caravan, according to the injunctions of the Jinas, a monk is prohibited from taking water even from a reservoir, well, tank etc. unless it is purified through fire."[2]

58. In the meantime some one presented to the merchant a dish full of ripe mangoes reddish like a detached piece of evening cloud.

59. Thereupon Dhana, exceedingly delighted at heart, said to the teacher, "Please, favour me by accepting these mangoes."

60. "We are not to touch, O *Srāvaka*,' replied the teacher, 'such fruits as have not been purified,[3] what to speak of eating them."

61. Dhana exclaimed, "O, the rigorousness of their vows! It is beyond possibility that such men will become unmindful of their vows even for a day.

62. "Be pleased to proceed, Sir, to-day. I shall provide you such food and drink as are acceptable to you." Saying this he left the sages after saluting them.

63. Then the merchant started with speedy horses, camels, carriages and bullocks like the ocean with its high waves.

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1. Compare Dasaveyāliya VIII, 23.
2. Compare Dasaveyāliya VIII, 6.
3. Compare Dasaveyāliya VIII, 9.

64. The teacher, too, proceeded, surrounded by other monks like the primary vows followed by the secondary ones.[1]

65. Dhana went in front of the caravan, and his friend *Manibhadra* at the back. They moved on unobstructed, being surrounded by multitudes of horsemen on either sides.

66. With his white umbrellas he made the sky appear full of autumnal clouds, while with his umbrellas of peacock-feathers the sky appeared as if covered with clouds of rainy season.

67. His merchandise was carried by yong camels, elephants, mules and asses like the earth carried by the *ghana-vāta*.[2]

68. The mules, provided with wings as it were by reason of sacks on their sides, galloped like deer so speedily that their paces could not be observed.

69. The conveyances in which arrangements had been made for the sport of the youth looked like so many moving houses.

70. The buffaloes with their huge bodies and long necks, carrying water, allayed the thirst of the people like clouds fallen on earth.

71. The earth at that time heavily pressed on all sides by the loads of his merchandise gave out screams, as it were, through the creaking train of carriages.

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1 See Verse 187.

2 Each of the seven earths is surrounded and supported by three atmospheres; viz, घनवात 'gross air atmosphere', अम्बुवात 'vapour atmosphere' and तनुवात 'thin air atmosphere'. Tattvārthā-dhigama III, 1.

72. The dust raised by the multitudes of oxen, camels, and horses pervaded the sky so that pitched darkness prevailed all round.

73. The *Camarī* deer as well as the young ones with their ears erect through fear on hearing the tinkling noise of the bells fastened round the necks of the oxen that deafened all directions, fled away to a great distance.

74. Though carrying heavy loads and walking the camels, with their necks turned, lopped off the tips of plants.

75. The asses with their ears raised and necks straight bit one another with teeth and looked like mere backs wounded by spades.

76. Surrounded on all sides by body-guards holding weapons in their hands, the caravan proceeded on its way confined, as it were, within an adamantine cage.

77. Though the caravan was carrying an enormous wealth yet robbers kept at a great distance, just as people avoid a serpent though possessed of invaluable jewels on its head.

78. Dhana ever ready for the protection of the rich and the poor alike, led all after him as the chief of the herd leads the young elephants.

79. Being looked by all persons with dilated eyes, he began to proceed on his journey day after day like the sun.

80. It was then the time of the dreadful summer season which causes terror in the heart of travellers and curtails the waters of rivers like nights.

81. The unbearable winds that resembled the fires of a furnace began to blow, and the sun extended on all sides his rays as hot as flames of fire.

82. The members of the caravan, therefore, had recourse to the shade of every tree standing by, and proceeded further after drinking water at every watering place.

83. The buffaloes drew out their tongues as if goaded by inhalation, and having disregarded their drivers' lashes entered into the mud of rivers.

84. Though being struck with whips, the oxen having disregarded their drivers went every moment into the shade of trees growing on an out of the way place.

85. The bodies of men perspired under the Sun's rays which resembled heated needles, just as a lump of wax melts if hot iron needles are driven into it.

86. The sun assumed the function of a red hot ploughshare, and the dust particles on roads were as fearfully hot as the fire of cowdung bits.

87. The females of caravan entered into the lakes by the side of the road, and plucking the stalks of lotuses applied them about their necks.

88. The respectable matrons of the caravan looked exceedingly beautiful with their clothes wetted through perspiration, and seemed as if they had just taken a bath.

89. The travellers removed their fatigue caused by heat by using as fans the leaves of *Palāsa*, hintāla, lotuses and banana.

90. Then appeared the season characterised by clouds which putt a stop simultaneously to the duration of summer and the movements of travellers.

91. The cloud, like a demon, holding a bow and discharging vollies of arrows in the shape of rain, appeared in the sky to the terror of the caravan.

92. The clouds, brandishing lightning, exceedingly terrified the travellers, like children with circles of fire.

93. Like the hearts of travellers, the banks of rivers gave way forthwith to the spread of high torrents.

94. Water levelled all high and low lands of the earth. What distinction can there remain (between a pit and a ridge) when water appears everywhere just as a fool in authority makes no distinction between a high and a low person.[1]

95. The paths being impassable on account of waters, thorns and mud, the distance of a *Kōs* appeared to be equal to a hundred *yojanas*.

96. The travellers, merged into mud upto their knees, plodded like persons just released from imprisonment.

97. With a view to obstruct travellers, misforture extended her club-like long arms in the shape of rivers.

98. The carriages sunk everywhere into deep mire on the way, and it seemed as if they had been seized by the earth through anger arising from crushing her.

99. The camels led with ropes by their riders who had got down, stumbled and fell down at every step.

100. Seeing the impassability of the roads, the caravan leader Dhana pitched his tents there and stopped.[2]

101. The people made thatched huts in order to pass the rainy season there, for those who act according to the circumstances never come to grief.

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1. Note the play on the word जड which means 'water', and 'fool'.

2. वासाभवास्थितः in the text is a misprint for वासानवास्थितः ।

102. The teacher (Dharmaghosha), too, with his disciples took abode in a thatched Upāsraya, built on a spot free from lives as selected by Manibhadra.

103. On account of its great numbers and the length of the rainy season, the caravan ran short of provisions.

104. Then the people of the caravan pressed by hunger wandered hither and thither in search of roots and bulbs on which to feed themselves like heterodox mendicants.

105. Now at the approach of night, the leader of the caravan was fully informed by his friend Manibhadra of the miserable condition to which the caravan had been reduced.

106. Then the master of the caravan, brooding over the misery of his companions, stood still like an ocean not agitated by wind.

107. Worn out with care and anxiety as he was, sleep came upon him in a moment, for extreme sorrow or delight is its (*i. e.* of sleep) principal cause.

108. Then in the last watch of the night, a certain sentinel of the stable, who had no evil motive at heart, read out as follows:—

109. "Alas! our master whose fame has spread far and wide still keeps his word though he is passing through the vicissitudes of life."

110. On hearing it, Dhana thought that he had been ironically taunted by some one. He, then, surveyed in his mind if any one of his caravan was really in a great distress.

111. "Ah! I remember. The revered sage, Dharmaghosha, who has come with me, lives on begging alone, and

eats such food only as has not been cooked or caused to be cooked specially for him and is free from living germs.

112. "Alas! How does he who does not even touch bulbs, roots and fruits live now when the whole caravan has reached to such a deplorable condition?

113. "Oh! only to-day I thought of him whom I brought with me promising every necessary service on the way. Alas! what have I done remaining unconscions of it so long.

114. "How shall I show my face to him to-day to whom no service even in sweet words has been rendered as yet?

115. "Even under these circumstances I must see him and wash my hands of the sin. They, who have no desire, do not care for me."

116. Having given himself up to such thoughts and being eager to see the teacher, he felt the fourth division of the night pass like another night.

117. Having passed the night, Dhana put on new clothes and ornaments, and, accompanied by important persons, went to the abode of the teacher.

118. He entered the abode situated on a dry and barren piece of land. Its roof was thatched with *palāsa* leaves and its hedges of straw had holes in them.

119-21. Dhana found the sage Dharmaghosha seated like a Jina, and appearing to be an embodiment of the holy scriptures and of penance rolled into a ball. He was a desire-granting tree to those who wanted final bliss, a unique ornament to the Jaina Sangha, a herald of wealth and bliss, and a hoar-frost for the bush of passions. He was a churning

stick to the ocean of sin, a means of salvation, a dwelling place of virtue and a repository of glory.

122–24. He found his disciples, too, differently engaged. Some had given themselves up to meditation, were observing the vow of silence, were absorbed in self-contemplation and were reading the holy scriptures; while others were engaged in lecturing, sweeping the ground, paying homage to their preceptors, discussing religious matters, teaching scriptural texts, accepting their injunctions and speaking of the final truths.

125. He made obeisance to the venerable teacher and his disciple-sages in due order who gave him (*i. e.* Dhana) in return a blessing of *Dharmalābha* which destroys sins.

126. Having seated himself like a gander at the lotus feet of the teacher, he felt glad and began to speak as follows:—

127. "O lord, in inviting you to accompany me, I made a useless fuss like the roaring of an autumnal cloud.

128. "Since the day of departure, I never asked you how you were getting on, and never showed you any hospitality by offering you food, drink, clothes etc.

129. "Having forgotten my promise, what a foolish act have I done, like a person in sound sleep though apparently awake, by disregarding you.

130. "Please forgive my neglectful conduct towards you, O reverend Sir. Magnanimous as you are, you always bear everything patiently like the earth."

131. The teacher said, "What good have you not done to us by protecting us on the way from robbers and fierce animals?

132. "The people of your caravan have been supplying us with proper food and drink, so nothing went amiss with us. Do not bother yourself, O wise one, on this score."

133. "The good always see the bright side of a thing,' said Dhana, 'and, therefore, Your Holiness thus speaks of of me who am guilty of an offence.

134. "I am utterly ashamed of my sinful behaviour towards you, O Sir. Please, send some sages with me for food which I shall willingly provide."

135. "It will happen as destined',[1] replied the teacher. 'You know we accept such food as has not been cooked or caused to be cooked specially for us and is free from lives."

136. "I shall give you such food as is acceptable to the monks," said Dhana and having saluted him came back to his tent.

137. Then just at his heels there came a couple of monks to him, but perchance he had no food or drink fit for their use near at hand.

138. Thereupon the merchant himself searched here and there, and found a quantity of fresh clarified butter that was free from all impurities like his own heart.

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1. A Jaina monk must be very cautious in his speech. Vartamāna Yoga i. e. 'as the circumstances at the time be' is the reply which a Jaina monk gives to a lay disciple when the latter requests the former to visit his house for alms. If the monk promises to come, the lay disciple might make special preparation thereby rendering the alms unfit for the monk; or perchance the monk may forget his promise and thus commit sin of falsehood. If the monk declines the invitation, the lay disciple will be disappointed, and may lose faith in Jainism, or the monk himself may visit the house by mistake, and again fail his word.

139. "Here is something fit for your use,' uttered the merchant, and the monk held out his bowl to receive it.

140. He thought himself to be blessed, purified and completely successful, and, then, with his body horripilated, poured out the clarified butter into the monk's bowl.

141. After making the gift of ghee, Dhana adored the two monks with tears of delight as if causing the bulb of his merit to bring forth a sprout.

142. The two monks, having blessed him with Dharmalābha which is a perfect charm for the aquirement of every good, went back to their hut.

143. Then by virtue of this gift, the merchant acquired the germ of Right Knowledge which is extremely difficult to get and is the seed of the tree of salvation.

144. At night he again went to the hut of the monks and, having saluted them, said, "I am at your behests."

145. The learned teacher Dharmaghosha, on the other hand, gave him the following sermon resembling that of a Śruta-kevalin,[1] in a tone which imitated the thundering of clouds.

146. "Virtue is the highest bliss. It leads to heaven and final beatitude. Virtue is the only guide in crossing the desert of the world.

147. "Virtue nourishes one like a mother and protects like a father. It pleases like a friend and loves like a relation.

148. "Like a preceptor, virtue imparts the high qualities, and like a master confers a pre-eminent position.

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1. Not omniscient but well-versed in the scriptures.

149. "Virtue is the great mansion of bliss and a shield against the danger of enemies. Virtue is a bright sunshine for the coldness of ignorance and is a clever guide in exposing the weak points of sins.

150. "It is through virtue alone that a creature becomes a king, a Baladeva, a Vāsudeva, a Cakravartin, a god, or even Indra.

151. "Through virtue one becomes an Indra in the Graiveyaka and Anuttara regions. Through virtue one attains to Arhatship. What else is there that cannot be accomplished through virtue ?

152. "Virtue is called Dharma (lit. what supports) on account of its supporting the creatures fallen into misery. It is of four kinds according as it assumes the form of gift, Right conduct, penance and meditation.

153. "The virtue of gift is said to be of three sorts according as the gift consists of knowledge, safety or charitable alms-giving.

154. "The gift of knowledge is said to consist in propounding the Doctrine by word or precept to those who are ignorant of it, and in providing the means for the acquision of knowledge.

155. "By the gift of knowledge a being knows its welfare or otherwise, understands the categories Jīva and so on, and acquires the religious vows.

156. "By this a being acquires Perfect knowledge, and after favouring the entire world with preachings attains to salvation.

157. "The gift of safety puts a stop to the destruction of animals through killing, causing another to kill or approving another's action by word, thought or deed.

158. "The Jīvas are of two kinds in accordance as they are immovable or movable. The latter are further divided into two groups—the *paryāpta* and the *aparyāpta* according as they have, or have not, all the Paryāptis.

159. "The six Paryāptis or faculties to develop are so called because they lead to perfection the alimentary system, the body, the sense-organs, the vital airs, speech and the mind.

160. "The bodied beings having one, two to four,[1] or five organs, have four, five or six Paryāptis respectively.

161. "The immovable lives, *viz.* of earth, water, fire, wind and plants have one organ only. The first four of these may be *bādara* or *sūkshma*.[2]

162. "Plants are of two kinds—Pratyeka and Sādhāra*n*a. The latter again are of two kinds according as they are *sūkshma* or *bādara*.'

163. "The movable souls are divided into four groups according as they have two, three, four or five organs. Of these, those which possess five organs are further divided into two groups—sanjñin 'rational' and asanjñin 'irrational'.

164. "Those who know how to learn, instruct or converse are called sanjñin, while others having merely the functions of the mind and the vital airs are asanjñin.

165. "The skin, tongue, nose, eyes and ears are the sense-organs having respectively touch, taste, smell, form and sound as their objects.

166. "The worms, conch-shells, earth-worm, leeches, cowries and oyster-shells having various forms have two organs.

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1. विकलेन्द्रिय.

2. **Bādara (opp. Sūkshma) means visible to the naked eye.**

167. "The lice, bugs, insects, nits, etc. are said to have three organs. Moths, flies, black-bees, wasps etc. have four organs.

168. "The lower creatures whether living on land, under water or flying in the air, the dwellers of hell, men and gods are beings with five organs.

169. "Abstinence from killing them in any of the three ways, *viz.* by putting an end to their life, by causing them pain and by pressing them hard is called the gift of safety.

170. "He, who makes this gift, grants them everything; for if life is theirs, they can attain the four-fold end of human existence.

171. "Can there possibly be anything dearer to animals than their life ? No, it cannot be a kingdom, an empire or even sovereignty over high heaven.

172. "The fear arising from loss of life is alike both to the worm of foeces living in foeces on the one hand, and to god Indra living in heaven on the other hand.

173. "A wise person, therefore, should always be ready, without being inadvertent, to make the gift of safety so dear to the whole world.

174. "As a result of the gift of safety, a person becomes agreeable, long-lived, healthy, beautiful, lovely and strong in the next birth.

175. "Religious charity is of five kinds according to the prity of the giver, the receiver, the gift, time and intention.

176. "Purity on the part of the giver is present when he, wise, learned and honest gives away a thing without expecting any reward or repenting for it afterwards.

177. "A true giver is one who thinks himself to be blessed when three things occur simultaneously *viz.* a desire to give, the thing to be given, and the receiver thereof.

178-82. "That gift is said to have the purity of receiver when the receiver is one who avoids sinful actions, is free from vanity of three kinds, is safe in three ways, observes five kinds of carefulness, is devoid of affection and hatred, has no attachment for cities, abodes, his limbs and chattles, is able to abide by 18,000 rules of morality, is possessed of three jewels, is brave, has the same regard for gold as for a lump of clay, always entertains the two kinds of good thoughts, has overcome the organs of sense, stocks so much provisions as barely suffice to fill his belly, always performs every kind of penance according to his ability, observes fully the seven kinds of self-control and also keeps in view the eight kinds of celibacy.

183. "An object of gift, whether it be food, drink, an eatable, sweets, cloth, or seat, is said to be pure if it is free from forty-two defects.

184. "A thing given on a proper occasion to a worthy receiver is said to have purity of time, while that which is given with due honour and without any hope for reward is said to have the purity of intention.

185. "Virtue cannot be acquired without body, and body cannot be sustained without food; religious charity,[1] therefore, should always be practised.

186. "The food, drink etc. given to right persons by way of religious charity causes continuation of the Tirtha and bestows the highest rank on the giver.

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1. I. e. giving away food, drink and other necessaries of life to virtuous persons.

187. "Right conduct is defined as the avoidance of sinful acts. It is of two sorts according as the avoidance is partial or total. See verse 152.

188. "Partial avoidance consists in the twelve vows, *viz.* the five minor vows, the three gu*n*a vows and the four *S*ikshā vows.[1]

189. "Among these non-injury to life, truthfulness, non-theft, chastity, and non-attachment to worldly possessions have been declared by the Jinas to constitute the five Anuvratas or minor vows.

190. "The group of the three Gu*n*avratas consists in the limitation of movement in the directions, limitation of the use of consumable and non-consumable things and the avoidance of committing purposeless sins.

191. "The group of the four *S*ikshavratas consists of Sāmāyika, De*s*âvakâ*s*ika, Paushadha and Atithisa*m*vibhâga.

192–94. "By virtue of destruction of the Cāritra-Mohanīya-Karman those householders are enabled to undertake the partial avoidance of sins who are in practise of serving their superiors, who are attached to the duties of monks, who always desire to take food conducive to virtue, who have attained the right belief in the form of self-control, indifference to the world, disgust from the world, faith in the existence of God and life after death, who have turned away from misbelief, who are magnanimous and who are free from passions that further lead to passion.

195. "Sarvavirati, the only path to the palace of Salvation, consists in the total avoidance of sins, *viz.*, gross and other forms of injury to life.

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1. The twelve vows can be reduced to two virtues viz. Mutual love and contentment.

196. "This is meant for the sages who are less passionate by nature, are indifferent to worldly pleasures, and are attached to such qualities as for instanse reverence for others etc.

197. "That which melts away Karman is called Tapa or penance. Its outward form consists in fasting etc., while the inward form consists in expiation etc.

198. "The outward penance comprehends fasting, taking insufficient food, decreasing one's meal, giving up juicy food, bodily hardship and emaciation.

199. "The inward penance is of the following classes: confession and atonement of sins, service to the sick or aged, recital of holy texts, reverence, indifference to one's own body, and indulgence in good thoughts.

200. "Bhâvanâ (or meditation, see verse 152) is devotion to the possessers of the three jewels, serving them, entertainig holy thoughts and disgust from the world.

201. "So this fourfold path of virtue that brings a boundless reward should be followed carefully by those who are afraid of transmigration."

202. "I had long ago heard of this path of virtue', said Dhana, 'but was led astray for so many days, O lord, by my own Karman."

203. Bowing down at the lotus feet of his preceptor and the other sages, the merchant returned to his own tent, thinking himself to be blessed.

204. Dhana, merged in high glee in consequence of that preaching, passed that night like a moment.

205. When he woke up from sleep, the panegyrist sang his glory in a sweet and grave tone resembling the sound of a conch-shell.

206. "The night, which was gloomy owing to the darkness of clouds, had stolen away the beauty of lotuses and had arrested the efforts of mankind, has passed away like the rainy season.

207. "The morn, in which the sun gradually grows in brightness and heat, and which is a helper to the efforts of people, has now dawned like the autumnal season.

208. "The waters of lakes and rivers have grown transparent at the approach of Autumn, just as the minds of the wise become delighted at the acquisition of the knowledge of fundamental truths.

209. "The mud being dried up by the Sun's rays, the roads have become easily passable like the scriptures, the doubts whereof have been removed by the instructions of a teacher.

210. "The rivers have now begun to flow slowly within their banks like a train of carts, within the inner peripheries of their wheels.

211. "The roads show hospitality, as it were, to the travellers by ripe *S*yâmâka, nīvâra, vâlunka, water-lilies etc.

212. "The Autumn, with the rustling of the thickets of sugarcane moved by the wind, announces as it were the time of departure to those who are ready to start.

213. "The autumnal clouds occasionally serve the purpose of umbrellas to the travellers when they grow hot by the rays of the Sun.

214. "These oxen of the caravan rend the ground with their humps, as if with a view to level the unevenness of the earth for a happy journey.

215. "The rivers on the way that were seen formerly to roar and to inundate the earth have now disappeared like clouds of the rainy season.[1]

216. "The roads, replete with creepers bent under the load of fruits, and with transparent water everywhere have become full of provisions for the travellers without any effort on their part.

217. "The merchants are in a hurry to make for foreign countries like ganders with their minds full of energy."

218. On hearing this and taking it to be a notice of time for departure, the merchant caused the trumpets to announce his readiness for departure.

219. On hearing the sound of the trumpets that filled the space of the earth and the sky, the caravan began to proceed just as a herd of cows does on hearing the sound of the cowherd's horn.

220. The sage, too, surrounded by the monks bent upon instructing millions of worthy people, started like the sun surrounded by his rays that cause beautiful lotuses to bloom.

221. The caravan-leader Dhana started off after having personally arranged for the protection of the caravan by placing guards in front, on the sides, and on the back.

222. The caravan having crossed the deep forest, the great teacher bade farewell to the master of the caravan and departed in another direction.

223. Then the merchant, having travelled through his journey without any mishap, came to Vasantapura, like the current of a river falling into the sea.

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1. The phrase qualifies the clouds also.

224. Within a short time he sold out his goods and bought the new ones in return, for wise are they who do their work quickly.

225. Fully laden with merchandise, Dhana returned to his native town Kshitipratishṭha, like a cloud charged with water-vapour from the sea.

226–27. When, in course of time, the term of his life had expired, he died and, as a result of the gift made unto the sage, was reborn as a twin in a place situated on the northern bank of the river Sītā and to the eastern side of the Jambu-tree in the country of Uttara Kuru where Sushamâ—the period of unmixed happiness—is always current.

228. In that age, human beings had 256 bones in their vertebral column, and felt hungry on every fourth day.[1]

229. They were born twins, were three *gavyūti* in height, attained to the age of three *palya*, brought forth children in the latter part of their life, had momentary passions and were free from selfishness.

230. After rearing their twin offspring for forty-nine days, they died and were reborn among gods.

231. In the country of Uttara-Kuru the lands were naturally beautiful, having sands as sweet as sugar and waters as clear as the autumnal moon-beams.[2]

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1. As the Indians take two meals a day, the phrase 'to feel hungry at the time of eighth meal' would mean to eat on every fourth day.

2. For a similar description of the Uttarakuru in the Mārkaṇḍeya Purāṇa see additional notes.

232. There grew in that country ten kinds of Kalpa trees, *viz.*, Madyanga and so forth which gave the desired objects to the people without any effort on their part.

233. The Madyāngas supplied wine; the Bh*ri*ngas, pots; and Tūryangakas, excellent musical instruments of varying notes.

234. The Dīpasikhas and Jyotishkas spread wonderful light. The Citrāngas supplied wreaths, while Citrarasas, in their turn, supplied food.

235. The Ma*n*yangas furnished ornaments; the Gehakāras houses; and the Anangas, various sorts of divine clothes.

236. These gave fixed objects, and at times unfixed also. But there were other Kalpa trees which satisfied all the desires.

237. Endowed with all the desired objects like a Kalpatree in heaven, the merchat Dhana, living the life of a twin, enjoyed sensual pleasures.

238. After enjoying the life of a twin, the soul of Dhana was reborn as a god in the heaven called Sudharma by virtue of the gift in his previous birth.

239–41. Falling from the Saudharma heaven, he was born as a son named Mahâbala because of his great strength on Candrakântâ queen of *S*atabala, the chief of the Vidyâdharas in the city of Gandha-Sam*ri*ddhaka situated on the mountain Vaitâ*d*hya in the country of Gandhâra, in the high region of Gandhilâvatī of the Western Videha.

242. Protected by guards and fondly reared everywhere, his body gradually grew like a tree.

243. That magnanimous young one, as he learnt up all the arts one after the other, became a pleasure to the eyes of the people like the full moon.

244. Then he, through the instrumentality of his parents, was timely united in marriage to a girl, Vinayavatī by name, who was an embodiment of modesty and beauty.

245. He, then, attained to youth which is a pleasure garden of Rati (or sport), a sharp weapon of Cupid, and a charm[1] to attract love-sick maidens.

246. The soles of his feet were flat but their upper surfaces were gradually rising up, thus resembling the back of a tortoise. His waste was so slender that it surpassed the waste of a lion.

247. His chest imitated the beauty of a slab of the Golden mountain, while his protruding shoulders resembled the hump of an ox.

248. His arms bore the beauty of the hood of the serpents' king, and his forehead looked as attractive as the half-risen full moon.

249. He of a steady appearance enjoyed the full beauty of the Meru mountain by reason of his golden complexion, and the jewel-like lustre of his nails and teeth.

250. Once upon a time, Śatabala, the wise king of the Vidyâdharas, who was mighty and well-versed in the fundamental truths thought:—

251. "Alas! how long should this body, which is impure by nature, be protected and refreshed by artificial means ?

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1. Cf. Panjābī Kāman.

252. "Whether one always takes care of the body or never at all, it must decay, just as a person, evil by nature, must do harm whether you honour him or not.

253. "Ah ! the people get disgusted at the mere sight of stool, urine, cough etc. when passed out. But how strange it is that they do not get disgusted of them when they are within the body !

254. "Highly painful diseases are generated in the body like dreadful snakes in the hollow of an old tree.

255. "The body is by nature perishable like an autumnal cloud, wherein the beauty of youth is like a streak of lightning which disappears immediately after its flash.

256. "Life is restless like a banner. Riches are unsteady like a wave. Enjoyments are full of danger like the hood of a snake, and associations are unreal like a dream.

257. "Being heated day and night by the passions of love, anger and so forth, the soul within the body burns like a medicine burning in a sealed crucible.

258. "How strange is it that man, thinking himself to be happy in the enjoyment of pleasures, does not at all feel disgusted with them like, a germ of foeces, with foeces !

259. "A person, whose mind is captivated by the enjoyment of sensual pleasures ending in misery, does not see his death, just as a blind person does not see a well at his feet.

260. "The soul, infatuated by worldly pleasures which are sweet to taste but poisonous in effect, remains dormant, and does not awaken to its own good.

261. "The four ends of human life being equal, the soul becomes attached to desire and wealth that lead to sin; but alas ! not to virtue and salvation.

263. "In spite of being born as man, it is through merit alone that one gets Arhat as one's god, and good monks as preceptors.

264. "If we do not reap the fruit of this human life, then, we are, indeed, deprived of it by thieves inspite of there being a city for our protection.

265. "So this very day, having shifted the burden of kingdom on the young prince Mahâbala, who is now able to wield arms, I shall strive after my own good."

266. Resolving thus, *S*atabala summoned Mahâbala who was very modest, and explained to him why he was going to bestow the kingdom on him.

267. Abiding by his father's wishes, Mahâbala consented to take up the reins of the government. The magnanimous are always reluctant to violate the orders of their superiors.

268. Thereupon, *S*atabala seated Mahâbala on the throne, installed him and drew the auspicious mark on his forehead with his own hand.

269. The new king having the loveliness of a jasmine flower, shone, on account of the Sandal mark on his forehead, like the Udayâcala with the rising moon.

270. He, with his paternal umbrella as white as the feathers of a swan, imitated the beauty of a lofty mountain with autumnal clouds hovering over it.

271. He with a pair of *chowries* waving about him, looked like a clouds with a couple of white cranes on its sides.

272. At the time of his installation, the auspicious drums that emitted a deep roaring sound, caused the quar-

ters to echo therewith, just as the rise of the moon causes the sea-shore to echo (with the blows of the tidal waves).

273. When his ministers and feudatory chiefs had gathered round, people thought him to be a second *S*atabala in a changed form.

274. Thus entrusting the kingdom to his son, *S*atabala on his part took the empire of tranquility at the feet of his preceptor.

275. Though he threw off the worthless worldly objects, and held the three precious jewels, the disposition of his mind was equal everywhere.

276. He, who had control over his senses, extirpated the passions from the very root, just as the current of a river roots out the trees growing on its banks.

277. He of great might, with limited bodily movements, and delighting in his own mind, endured all sorts of unbearable privations.

278. On account of his thoughts of good will towards all creatures, he was constantly plunged in meditation and unlimited delight, and remained as it were always in salvation.

279. After passing his days at ease in meditation and penance, that magnanimous soul reached the abode of gods.

280. Mahābala on the other hand, attended by mighty angels and demigods, ruled over the earth like Indra of irresistible away.

281. Surrounded by damsels, he passed his time in pleasure in beautiful gardens like a swan swimming happily in the different parts of a lotus-lake.

282. On account of the echoes of music played constantly before him, the caves of the Vaitā*d*hya mountain acted like after-singers.

283. Encircled by females on all sides (lit. in front, on the back and on both the sides), he looked like the embodiment of *Sringāra-rasa.*

284. As he was always indulged in sensual pleasures to his heart's contents, days and nights appeared equal to him as on the equinoxes.[1]

285. Once upon a time he sat in his court-room attended by his ministers and chieftains who seemed to adorn the building, as it were, with extra pillars of jewels.

286. All the courtiers made obeisance to him, took their respective seats and fixing their eyes on him, imitated the posture of a *yogin.*

287. Among the ministers there were present Svayambuddha, Sambhinnamati, *S*atamati and Mahāmati,

288. Svayambuddha who had a firm belief in the Jaina religion, who was an ocean of nectar-like devotion to his master, and who was a mountain of jewels of wisdom thought thus:—

289. "Fie on us who sit indifferent while our master, addicted to sensual pleasures, is being carried astray in our very presence by his senses as if by wicked horses.

290. "At the thought that the life of our master, addicted to such fell pleasures, is being ruined, my mind is greatly distressed like a fish in shallow water.

291. "What difference will there be between his pleasure companions and us, his ministers, if we do not lead him to a better position?

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1. The similarity between day and night at the time of equinoxes consists in their equality of length, while to Mahābala the day and night seemed similar because he observed no difference between them, being always indulged in sensual pleasures.

292. Our master therefore, should be informed of this, and be taken on to the right path by us; for kings, like streams, follow the path in which they are led.

293. Let those, who depend for their livelihood on our master's evil ways, speak ill of us. Do people cease from growing corn from fear of its being eaten away by beasts ?"

294. Thus resolved, Svayambuddha, the foremost amongst the wise, spoke to the king as follows with folded palms:—

295. "Will the ocean be satisfied with the waters of the rivers of the whole world; or the submarine fire, with the waters of the ocean ?

296. "Will Death be gratified with taking lives, fire with fuels, or the soul with objects of senses ?

297. "The shade of the banks of a river, the wicked, the objects of senses, snakes and poison, if resorted to, always lead to peril.

298. "The passion of love, which is sweet at the outset but is bitter in the long run, grows all the more if indulged in, like sensation of itching when satisfied by scratching.

299. "Lust is the messenger of hell, and an ocean of misery. It is the root of the creeper of misfortune, and a stream to water the tree of sin.

300. "People, overcome with love as if with vanity, are led astray from the right path and consequently fall into the cave of the world.

301. "House-holders' wealth, virtue and salvation resemble their houses into which Cupid, finding an entrance, digs like a rat.

302. "Women, like poisonous creepers, infatuate men by their mere sight, touch and enjoyment.

303. "Maidens are nothing short of nets of a fowler in the shape of Cupid, which lead people, like deer, to their utter ruin.

304. "The pleasure companions of a king are his friends in palmy days only, for they never think of their master's future welfare.

305. "Alas! these mean and wicked companions full of selfish motives lead their master on a wrong path with sweet words relating to females, songs, dances and love-talk.

306. "How can a man, born in a good family, hope to thrive in a bad company? How far can a plantain tree grow beside a jujube one?

307. "Therefore be pleased my hereditary lord, do not be at non-plus. Wise as you are, you should refrain from vice, but should give up yourself to virtuous deeds.

308–10. "A man without virtue is of no use like a tree without shade, a lake without warter, a flower without fragrance, an elephant without tusks, beauty without loveliness, a kingdom without a minister, a temple without a god, night without the moon, a hermit without character, or a face without eyes.

311. "Even a universal monarch, if sinful, is reborn in a place where the acquirement of bad food even passes like a kingdom for him.

312. "A person though born in a high family has to live in the next birth on offals like a dog, if he be destitute of virtue.

313. "Even a Brahman is reborn among the Mlecchas if he is devoid of virtue, commits sins leading to sins, and is wicked like a cat,

314. "Men devoid of virtue are reborn as cats, fierce animals, tigers, hounds and vultures, and are subjected to long transmigration.

315. "Persons devoid of virtue are repeatedly born in foeces and other impurities where they are crushed by cocks and other birds with their beaks and claws.

316. "People devoid of virtue are born in hell and are angrily tormented by Paramādharmika gods as if through revenge.

317. "Fie on the sinners who burn in the fire of vehement and endless sins.

318. "From virtue one attains one's good as from one's best friend, and by means of virtue one crosses the river of misery as if by a boat.

319. "People, who always strive to acquire virtue, are like crest-jewels among persons. They are resorted to by riches like trees by creepers.

320. "Mental and physical diseases and other calamities that are a source of trouble, are suppressed by virtue like fire by water.

321. "Virtue alone is a reliable security for procuring bliss in the next birth.

322. "In short, my lord, it is through the power of virtue alone that people reach the highest point of the universe just as they do the top of a palace by means of a ladder.

323. "It is as a result of virtue alone that you have gained kingship over the Vidyādharas. Take shelter again under virtue for a still higher acquisition."

324. On hearing this Sambhinnamati, who was, like the night of Amāvāsyā, a heap of darkness of utter misbeliefs, and had evil motives like poison, began to speak thus:—[1]

325. "Well said, my friend Svayambuddh. Your motives are clear from your own words just as the quality of food taken can be guessed from belching.

326. "None else but a hereditary minister like you can dare to utter such words for the welfare of His Majesty who is always frank and gracious.

327. "Harsh by nature must be the teacher who has taught you to speak before His Majesty these words that resemble an untimely fall of lightning.

328. "When we see that only such people enter into service as are themselves desirous to enjoy pleasures, why then, should they advise their master not to enjoy them (*i. e.* pleasures)?

329. "To strive for the enjoyment of the next world, leaving those of the present one is like licking the elbow, leaving the ambrosia on the palm.

330. "It is irrelevent to say that virtue brings its reward in the next world for there exists no next world owing to the absence of its dwellers.

331. "Consciousness is a thing that naturally grows out of the elements—earth, water, light and air; like the intoxicating power arising from sugar, rice-powder and water.

232. "There is no such thing as soul in the body separate from the body itself, which, leaving it behind would go to the next world.

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1. In vv. 325–45 the materialistic views of the Cārvāka system have been propounded.

333. "Worldly pleasures, therefore, should be enjoyed without restriction. One should not deceive oneself. It will be an utter folly to lose sight of one's self-interest.

334. "We should not care about virtue or vice for they stand in the way of enjoyment. To speak the truth they are absolutely non-existent like the horns of a donkey.

335. "What virtuous act was performed by that piece of stone[1] which is adored with a bath, anointment, garlands, clothes and ornaments?

336. "What evil deed was committed by that piece of stone, sitting on which people make water or pass stools.

337. "If creatures are born and die in consequence of their previous Karman; then, by what Karman are generated and extinguished the bubbles on the surface of water?

338. "(There being no answer to these questions), it is proved, therefore, that a creature acts according to its will as long as it retains consciousness. After the cessation of consciousness, there is no rebirth.

339. "The statement, that every one who dies is born again, is a mere gossip, for it cannot be proved in any way.

340. "So, let Your Majesty dally with women of exquisite beauty and loveliness in a bed as soft as Śirīsha-flower without any hesitation.

341. "Let Your Majesty take ambrosial food and drink to heart's contents. He who dissuades you from it should be regarded as an enemy.

342. "Let Your Majesty remain besmeared day and night with paste of camphor, agaru, musk and Sandal in such a way as to appear as if you were made wholly of perfumes.

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1. E. g. an idol of a deity.

343. "Let Your Majesty always feast your eyes with the sight of pleasure gardens, conveyances, picture-galleries etc.

344. "Let the sweet notes of songs, keeping tune with pipe, harp, tabor and such other instruments, please Your Majesty's ears day and night.

345. "As long as a man lives, let him live happily, enjoying the worldy pleasures. He should not bother himself about virtuous deeds, for people do not reap the fruit of virtue or vice."

346. "Alas", said Svayambuddha, "the atheists, who are enemies to themselves as well as to others, drag down people into bottomless pits, just as a blind man leading another blind man causes him to stumble.

347. "As we feel the existence of happiness and misery, so we feel the existence of soul. None can refute its existence as there is no contrary proof.

348. "How could the direct perception 'I am happy, I am miserable' arise in a being unless there be a self-existing soul?

349. "When the existense of soul in one's own body is proved directly by one's own feelings, its existence in other bodies, too, can be proved by inference.

350. "From the fact that every action proceeds from intelligence, the existence of consciousness in one's own body and in that of others is proved.

351. "Doubtlessly there exists a next world for conscious beings, as everyone who dies is born again.

852. "The self-same consciousness passes from one life into another in the same manner as from boyhood into youth and from youth into old age.

353. "Without the continuous habit due to previous consciousness, how can a new-born babe, untutored as it is, suck the breasts of its mother?

354. "How can consciousness grow out of unconsciousness when we see in this world that products are the images of their causes?

355–56. "Taking it for granted that consciousness arises from elements, let it be decided whether it arises severally or from all of them taken together. If you take the first view, should not there be as many consciousnesses as there are elements? But if you accept the second view, how is it, then, that consciousness of a particular nature results from different elements of distinct character?

357–58. "The earth contains the qualities of sight, smell, taste and touch. Water comprises the qualities of sight, touch and taste. Light bears the qualities of sight and touch, while air has the quality of touch alone. The difference between the qualities of each is clear to the uneducated even.

359–62. "If you say by way of contention that the origin of pearls from water—the two things being quite distinct from each other—proves the origin of consciousness from unconscious elements; even then, your argument does not hold good, for water is invariably seen in pearls also. Further, both (water and pearl) are possessed of material form. How can they be called distinct? Moreover, the instance of the unconscious intoxicating power originating from the unconscious powder of rice, water etc., cannot be applied to the case of consciousness being produced out of unconsciousness. Besides this, you cannot prove by any

means that Soul and body are identical with one another, as the body can be seen at times to be without consciousness even in its normal condition.

363. "Moreover the instance that one piece of stone is worshipped whereas another is tarnished with urine etc. is faulty, for inanimate objects are devoid of the feelings of joy and misery.

364. "Therefore, the soul, which has a life after death, is quite distinct from the body it animates; and there exists the next world, too, as the result of our own virtue and vice.

365. "The conscience of a man dies out by embracing women, just as butter melts away with the heat of fire.

366. "A man, who freely feeds himself on diet containing a large quantity of juice, does not know, like a beast, his own good.

367. "By the smell of Sandal, agaru, musk, camphor etc. the feeling of love, like a fell snake, at once attacks men.

368. "A person, having feasted his eyes upon the beauty of women etc., falls from the path of virtue; just as one stumbles, when the border of one's garment is entangled in a hedge.

369. "Music may impart happiness for a time, but it repeatedly infatuates a person; and, like friendship with a knave, produces no good whatever.

370. "Give up, therefore, all objects of sensual pleasure, for they are sole friends of sins, the only enemies of virtue, and the draggers towards hell.

371–73. "I bid farewell to that wise person who does not believe in the great difference between the fruit of virtue and that of vice although he clearly observes it in the

following instances; *viz.*, one is a servant, while another is a master; one begs alms, another gives it; one acts as a conveyance upon whom another mounts; one begs protection from fear and another grants it to him.

374. It behoves you, my lord, therefore, to shun vice, the source of misery like the advice of a wicked person, and to resort to virtue, the source of happiness like the advice of an honest friend.

375. "But there is no soul,' interrupted *S*atamati, 'other than the momentary knowledge about the categories.[1]

376. "The conception of permanence in things is due to previous impressions. In reality there is no unity between the preceding and the following moments."

377. Then Svayambuddha replied, "There is nothing in the world that does not yield a product. Water and straw, fed to a cow, yield milk.

378. "There is nothing in the world, which like the hair of a tortoise or flower in the air,[2] absolutely leaves no product. The doctrine of transitoriness is, therefore, of no value.

379. "If a thing be transitory, should not its issue be so? The latter being eternal, how can the whole be not eternal.

380. "If all things are momentary, how will you support the demand of a deposit, or the remembrance and recognition of an object previously seen?

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1. Śatamati propounds the doctrine of 'Kṣaṇikavāda'.

2. शशशृङ्ग 'horn of an ass' and आकाशपुष्प 'flower in the sky' are common examples by which Sanskrit logicians illustrate the total absence of a thing.

381. "If we admit the principle that everything dies the next moment after its birth, there will be an anomaly as regards the relation of parents to their son who survives in the next moment, and that of the son to his parents.

382. "So also will be the case with a wife and a husband if we regard their existence to be merely momentary. The relation of the husband to his wife and that of the wife to her husband will be quite anomalous just after the moment of their marriage.

383. "If a perpetrator of evil deeds here, escapes their consequence in the next world, and it falls to the lot of another; then, there will be non-fructification of what was done and fructification of what was not done."

384. "Everything is a mere illusion', said the fourth minister, 'for there is nothing in the world which has a real existence. The phenomenal world bears resemblance to a dream or mirage.[1]

385. "The distinction which one is accustomed to make between a preceptor and his disciple, between father and son, between virtue and vice and between one's own and another's, is merely conventional and not real.

386–87. "Just as a jackal who runs after a fish leaving his bit of flesh on the shore, loses both, for the fish jumps into the water, and the bit of flesh is taken away by a vulture; so do people deprive themselves of both the objects if they strive after the enjoyments of the next world, leaving the worldly pleasures behind.

388. "Alas! on hearing the false doctrines of the heterodox sects, people get frightened at the tortures of hell, and in vain subject their body to hardships of religious vows.

1. This refers to the doctrine of Māyā.

389. "Just as the bird *lāvaka*, fearing his fall onto the ground, dances on one leg only, so do people in this world practise penance, fearing their fall into hell."

390. "If the things are not real', said Svayambuddha, why do they serve our purpose? If you say, an illusion, also, can serve the purpose, why then, is the elephant seen in a dream of no service?

391. "If you do not hold the relation between cause and effect to be real, then why do you fear from the falling thunderbolt?

392. "If it be so as you say, then there will be no existence of yours or mine, there will be no speaker, nor the thing spoken of. How could the achievement of a desired object be possible in practice?

393. "You are ever deceived, my lord, by these Pandits who are covetous for pleasures, expert in wrangling and blind to the future.

394. "Therefore, relying on your own conscience, give up worldly pleasures, and take hold of virtue, O Lord, which is the cause of bliss both here and in the next world."

395. Then the king with a glowing countenance said, "You have rightly advised me, O Svayambuddha of great wisdom.

396. "It is proper that we should adopt the virtuous course. We are not antagonistic to virtue but it should be adopted at a suitable occasion, just as weapons are taken up at the time of war.

397. "Is there any one who would allow youth to pass away without making its proper use, or would allow a

friend, seen after a long time, to depart without showing him due honour?

398. "Now you have not given me this instruction at the proper time. Recitation of Vedic stanzas does not please one's ears when a harp is being played on.

399. "When the next world and the reward of virtue are dubious in themselves, why, do you, then, advise me at an improper time to refrain from earthly pleasures?"

400. Thereupon Svayambuddha with folded palms replied, "Your Majesty may not doubt the inevitable reward of virtue.

401. "Do you remember when we were boys, we went to the Nandana park, and there saw a beautiful god?

402. "That gracious god, then said to you, O King, 'I was your grandfather, Atibala by name, in my past life.'

403. "Being disgusted with earthly pleasures as with a cruel friend, I took recourse to the three jewels[1] and relinquished my kingdom like a straw.

404. "At the eleventh hour I followed renunciation, the top of the palace of vows, by virtue of which I was born as the lord of the Lāntaka heaven.

405. "You should not be negligent towards virtue,' said he, and disappeared then and there like a streak of lightning after its flash.

406. "Remember, therefore, your grandfather's words and have faith in the next world, for no other evidence is required in support of ocular proof."

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1. I. e, Right Belief, Right Knowledge and Right Conduct.

407. The king, too, said, "I am well reminded of my grandfather's words. Now I believe in the next world which must be in consequence of one's virtuous or vicious deeds."

408. Finding a good opportunity, the prime minister who was like a rainy cloud to settle down the dust of misbeliever's doctrines began to speak delightfully as follows:—

409. "In the days of yore, there was in your dynasty a king, named Kurucandra. He had a queen called Kurumatī and a son, Harishcandra by name.

410. "He was a tyrant and took delight in sinful acts. He took the lead in committing ignoble deeds and was as cruel as the god of death.

411. "Inspite of being grim and cruel, he enjoyed the kingdom for a long time. Matchless, indeed, is the reward of virtue acqired in previous births.

412. "When his end was near at hand, there occured a great upset in the humours of his body, and it served as a sample of the approaching miseries of hell.

413. "His cotton-bed became as painful to him as a bed of thorns, and his delicious food became as bitter to him as a *Nimba* fruit.

414. "Sandal paste, camphor and musk gave bad odour to him. His sons, friends and other relations became, like enemies, his eyesore.

415. "Songs were as harsh to his ears as the braying of an ass or camel or the yell of a jackal. Or rather, everything becomes reverse when the result of virtue runs short.

416. "Serving him with the objects of enjoyment, which turned into pain after giving a momentary pleasure, Kuru-

matī and Harishcandra waited upon him all the night unseen.

417. "Being afflicted with morbid fever, the king felt as if all his limbs were in contact with burning charcoals. At last he met his death while entertaining wicked thoughts.

418. "Having performed the funeral ceremonies of his father, Harishcandra governed his kingdom always follwing the path of virtue.

419. "Having actually seen in his father's death the consequences of evil deeds committed in this world, he always spoke of the importance of virtue from among the four objects of human life, as of the sun from among the planets.

420. "One day he ordered his early friend, Subuddhi, a *S*rāvaka, to listen to the preachings of the virtuous and to repeat the same unto him.

421. "Subuddhi performed his duty every day most attentively, for a favourable command is executed with a double force by a good servant.

422. "Harishcandra on his part, fearful of sins, received those preachings with eagerness just as a patient, fearful of disease, takes a medicine.

423. "Once upon a time gods came down to show honour to the sage *S*īlandhara who had just acquired the Perfect knowledge in the outer garden (of the king's capital).

424. "Being informed of it by Subuddhi, the king with a heart full of devotion, came on horse back to the sage to pay him respect.

422. "The king, having saluted the sage, took his seat whereupon the great sage gave him a religious discourse which acted as moonlight to dispel the darkness of misbelief.

426. "When the discourse was over, the king with folded palms enquired of the sage as to what had become of his father after death.

427. "The sage replied, 'Your father has gone to the seventh hell, my lord, as persons of his type have no other course than that.'

428. "On hearing this the king became apathetic to the world, and after bowing dowing to the sage, came back to his palace.

429. "He, then, made over the charge of his kingdom to his son and said to Subuddhi, 'I shall adopt the life of a hermit, please always instruct him as you did me.'

430. "I shall follow the suit, O king' replied he, 'but my son will advise your son as I did you.'

431. "Both the king and his minister took the vow of renunciation that acted like Indra's thunderbolt in rending the mountain of Karman; and observing it for a long time attained salvation.

432. "There was another king in your dynasty, Dan*d*aka by name, who governed his kingdom with an iron hand, and was like Yama to his enemies.

433. "A son was born to him known as Ma*n*imālin who, like the Sun, filled the space of the quarters with his glory.

434. "Dan*d*aka became excessively attached to his wife, friends and sons, to wealth, gold and jewels which were dearer to him than even his own life.

435. "Always entertaining thoughts of misery and pain, Dan*d*aka met his end in course of time, and was reborn as a boa-constrictor in his own treasury.

436. "He swallowed every one who entered the treasury, for he was cruel-hearted and was ready, like fire, to consume anything that came into his way.

437. "The other day when he saw Ma*n*imālin enter the treasury, the recollections of his previous birth came upon him and he recognised the prince to be his own son.

438. "Ma*n*imālin took the boa-constrictor to be some relative of his reborn as such after death, for it bore a serene appearance like that of affection incarnate.

439. "Knowing him to be his father according to the information of the learned sages, he sat before him and gave a discourse on Jaina religion.

440. "Comprehending the Jaina religion, the boa-contrictor took the vow of renunciation and died entertaining good thoughts and consequently was reborn as a god.

441. "Moved with affection for his son, this god once alighted and made over to him a divine necklace which now adorns your chest.

442. "You are born in the family of Harishcandra, while I in that of Subuddhi. It is this feeling of hereditary and mutual friendship that induces me to bring you on the path of virtue.

443–45. "The reason why I gave vent to my advice at an inopportune moment, is that I saw this very day a pair of flying monks who like the Sun and the moon assembled together, appeared to light up the whole world and dispel the darkness of ignorance and, who endowed with superhuman knowledge, had been giving a religious discourse at the end of which I enquired from them the duration of your remaining life.

446. They declared that you would live for a month more and hence I advise you even to-day to adopt the path of virtue, O my wise lord.

447. "O Svayambuddha, the treasure of wisdom', said Mahābala, 'you are my only friend who wish my good.

448. "You have well roused me who had been overpowered by the sleep of ignorance, and had become a slave to sensual pleasures. So tell me what I should do further.

449. "What virtuous deeds can I perform now that my end is drawing so near? It is impossible to dig a well when fire has broken out.

450. "Do not get disheartened, but take courage my lord, said Svayambuddha. Have recourse to the life of a monk, for that is the only friend for the next world.

451. "What to speak of heaven, salvation even can be attained by a man who renounces the world for even as short a period as a day."

452. Mahābala consented to it and placed his son on the throne just as an Ācārya consecrates an image in a temple.

453. He then, distributed alms through kindness among the poor and the helpless to such an extent that a beggar could hardly be found afterwards.

454. Like a second Indra, he made offerings of fine clothes, jewels and gold flowers to every temple.

455. Then, having pardoned his relatives and the household, he took initiation at the feet of the great sage, that was a friend, as it were, to the glory of salvation.

456. Along with the vow to abstain from all sinful actions, he of magnanimous nature, gave up the four kinds of food.

457. He was always merged in the nectar lake of meditation, and never felt sorry at it, just as a lotus-plant does not wither though it constantly remains under water.

458. He, the leader among the mightiest, shone with all his former splendour as if he had been taking his food and drink as usual.

459. Always muttering the formula of five salutations,[1] he firmly kept a continuous fast for twenty-two days, and died.

460. By virtue of his acquired merits, as if by divine horses, he at once reached the heaven of Isāna so difficult to reach.

461. He sprang forth as a god in a bed in the Vimāna of *S*rīprabha just as lightning springs forth from the interior of a cloud.

462–64. He was named Lalitānga in the truest sense of the word for his form was divine and well-shaped and was free from the seven constituents of the body. It was as tender as a *S*irīsha flower. Its loveliness brightened every quarter. He had an adamantine constitution, was full of energy, and bore auspicious marks. He could assume any form he liked, was endowed with Avadhijñāna and was proficient in all branches of knowledge. He was free from

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1. I. e. Salutation to the Arhats, salutation to the Siddhas, salutation to the ācāryas, salutation to the upādhyāyas, and salutation to all other monks.

blemishes, was master of inconceivable glory, and possessed all the occult powers such as A*n*iman and so forth.[1]

465–67. He had a pair of ankles on his feet, a girdle round his waist, pairs of bracelets about his wrists and arms, a string of pearls on his breast, a necklace round his neck, a pair of ear-rings in his ears and a wreath and a diadem on his head. All these ornaments and divine clothes he gained along with youth, an extra adornment for his body.

468. He found that drums were being beaten which caused the quarters to resound with their echoes, and that bards were crying out, "May you be victorious, you are a delight to this world," and so on.

469. Filled with echoes of songs, instrumental music and bards' shouts, the whole Vimāna appeared as if resounding joyously at the arrival of its ruler.

470. He rose as if from sleep, and seeing all this tumult wondered whether it was a magic, a dream or an illusion. What else could all this be ?

471. "Are these dances and songs meant for me ? Do these humble people wait upon me as their lord ?

472. "How have I reached this place which is at once lovely, beautiful, enjoyable, pleasant, and a source of delight ?"

473. He who was in a great doubt, was thus informed in a sweet voice by the door-keeper with folded palms:—

474. "O lord, we are fortunate this day in finding in you our master. Please favour us, who are meek, with your nectar-like glances.

1. See vv. 844–80.

475. "This is, my lord, the heaven of Īsāna where all the desires can be satisfied. It is full of imperishable resources, and is the abode of everlasting happiness.

476. "By virtue of your own meritorious deeds you have gained, in this heaven the Vimāna of *S*rīprabha which you now grace with your presence.

477. "Here are your peers, the Sâmânika gods, the ornament of your court, seated among whom you appear manifold though you are only one in reality.

478. "Here are the Trayastri*m*sa gods to assist you as ministers and priests. They are waiting for orders. You can give them commands as the occasion arises.

479. "These Pârishadya gods are your pleasure-companions. They will amuse you by playful and joyous entertainments.

480. "Here are the Ātma-rakshaka gods or your body-guards who are always clad in armour, are active, bear thirty-six kinds of arms, and are extremely dexterous in the protection of their master.

481. "These Lōkapâla gods will guard your town, and the Anīkapati gods will act as commanders of your army.

482. "The Prakīr*n*aka gods are the inhabitants of your towns and country and will gladly accept your orders like wreaths, O Lord.

483. "The Ābhiyogya gods will act as messengers and conveyances, while the Kilbisha gods will perform menial duties for you.

484. "These palaces, built of precious stones and having beautiful court-yards full of handsome goddesses, are for your delight and pleasure.

485. "Yonder are the tanks paved with jewels and abounding in gold flowers. There are your pleasure-mountains with tops made of gold and jewels.

486. "Here are pleasure streams of transparent water that always fill the mind with delight. There are the pleasure-gardens in which trees are laden with perennial flowers and fruits.

487. "This is your court-house, built of gold and jewels, which like the solar disc, fills the space of quarters with its lustre.

488. "These prostitutes holding chowries, mirrors and fans in their hands are always at your service.

489. "This band of Gandharvas who are expert in the use of the four kinds of musical instruments, are always ready to perform music before you."

490. Concentrating his attention by virtue of his Avadhi-knowledge, he recalled to his memory his former life like events of yesterday.

491. "Ah! I was the lord of the Vidyâdharas who was initiated into the Jaina religion by Svayambuddha, my minister and spiritual friend.

492. "When I renounced the world, I directly took the vow of fasting and as a result thereof have reached this heaven. How great is the power of virtue?"

493. Remembering this, he stood up on his legs, and leaning on the hand of the door-keeper, ascended the throne amidst shouts of joy.

494. Then he was installed by the gods as their king, and was fanned by them with chowries. The Gandharvas sang his glory in melodious notes.

495. Then he rose from his throne with a mind full of devotion and going to the temples of the Jinas worshipped there their images.

496. While the gods sang melodiously in the three gamuts, he praised the presiding deity in various hymns.

497. Then he read out passages from the holy books that are lamps of knowledge, and paid homage to the relics of the Jinas preserved in towers of the temples.

498. Then he of glowing appearance, with a divine umbrella as bright as the full moon, held over his head, repaired to his pleasure house.

499–510. The lord of *S*rīprabha, exceedingly delighted at heart, found there his consort, Svayamprabhâ, who surpassed the brightness of lightning by her own splendour. Her body was an island of lotuses as it were in the ocean of loveliness on account of her exceedingly tender feet, hands and face. Her round thighs, tapering down gradually, seemed to be Cupid's quivers deposited with her. Her extensive buttocks under a white garment imitated the beauty of a river the sandy banks whereof were covered with a flock of ducks. On account of carrying the weight of her rising and muscular breasts, she with her slender belly, appeared like the middle portion of a thunderbolt. She had a beautiful throat having three folds and a melodious voice which declared the victory of king Cupid as it were by a conch-shell. Her bright lips outdid the redness of *bimba* fruit. Her nose appeared as if it were the stalk of the lotus of her eyes. She captivated the hearts of people by her charmingly graceful cheeks and forehead[1] that had stolen and divided

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1. The explanation of स्निग्धगण्डालिकेन as स्निग्धं मसृणं यत् गण्डालिकं आभरणविशेषं तेन given in the footnotes by the editor of the text is evidently wrong.

among themselves the beauty of the full moon. Her ears had stolen the beauty of Cupid's cradle, while her eyebrows that of his bow. She looked exceedingly lovely on account of her braid of hair that imitated the serene colour of collyrium and resembled a swarm of black-bees hovering about her lotus-like face. With a wealth of ornaments all over her person, she appeared like a moving branch of Kalpa-tree. She was surrounded by thousands of lotus-faced lovely nymphs like the river Ganges by a number of streams.

511. He, the foremost among gods shared the same bed with her who cherished a great affection for him, and who, seeing him from afar, rose from her seat to pay him homage.

512. Sharing the same seat with her, he looked charming like a tree within a trench twisted round by a creeper.

513. Their hearts were always united by mutual love as if fastened together by strong chains.

514. Owing to his indulgence in love with her, a considerable length of time seemed to him to have passed like a moment.

515. Then Svayamprabhâ fell from heaven like a leaf from a tree. Even Indra cannot stay in heaven when the period of his life has expired.

516. At his wife's fall from heaven Lalitânga fainted as if crushed down by a mountain or struck with thunderbolt.

517. He shortly came to his senses, and began to wail piteously which caused the Vimâna *S*rīprabha, too, to wail with echoes.

518. He could not derive any pleasure in gardens or tanks. He did not feel happy on mountain or in the Nandana park.

519. "Where art thou, my love ? where art thou ?" ejaculating thus in deep sorrow, he roamed from place to place as if he saw Svayamprabhâ in every object in the world.

520–21. On the other hand Svayambuddha grew indifferent to the world at his master's death, and getting initiation at the hands of the Ācārya *S*rīsiddha, observed the vows without any infringement for a long time and by virtue of these was reborn as a Sâmânika god, named D*ridh*adharmâ, in the Isâna heaven.

522. In consequence of his relation with Lalitānga in his previous birth, he felt a friendly affection for him, and, wise as he was, began to console him with the following words:—

523. "Possessed of great power as you are, why are you overwhelmed with grief for a mere wife ? The wise do not undergo such a plight even at the loss of their life."

524. "What are you talking, my friend ? said Lalitānga. It is easier to sustain the loss of one's own life than to suffer pangs of separation from one's wife.

525. "The only thing that I value in this world is a fawn-eyed damsel without whom all the wealth of the world is useless to me."

526. Then that Sâmânika god of Isâna heaven, being distressed at his friend's affliction, concentrated his attention, and, ascertaining *S*rīprabhâ's whereabouts through his Avadhi-knowledge, said as follows:—

527. "Do not be as disheartened, O magnanimous one. Have courage. I have found a trace of your wife while making a search for her.

528. "There is an indigent householder, named Nâgila, living in the town of Nandigrâma in the country of Eastern Videha in the Dhâtakī continent of this earth.

529. "For the purpose of filling up his belly, he wanders like a spirit all the day, and being fatigued with hunger and thirst, goes to bed and rises up again the next morning in the same condition.

530. "He has a wife, Nāgasrī by name who is foremost among the unfortunate. She is his constant companion like hunger that of the poor.

531. "Six daughters were born to him in succession like so many boils on the body of an individual suffering from itch.

532. "These daughters of his, like the young ones of a pair of village swine, were voracious by nature, ugly and consequently despised by every one.

533. "In course of time Nāgasrī conceived again, as it is an admitted fact that the wives of poor people conceive oftener than usual.

534. "Upon this Nāgila said to himself, 'What Karman could have brought such a consequence that even in this world I am tormented with the pangs of hell ?

535. 'This wretched poverty which is innate, severe and irremediable, afflicts me like a disease of the same nature.

536. 'These daughters who bear no lucky marks on their body, and are Misfortune incarnate, have ruined me like enemies of previous births.

537. "If this time, too, a daughter is born to me, I shall go to a foreign country, leaving my family behind.

538. " While absorbed in these thoughts, his wife gave birth to a daughter the news whereof he heard like, a needle piercing into his ears.

539. "Nāgila set out with his face turned upwards (*i.e.* in no particular direction) after leaving his family like a vicious bullock that goes astray after throwing off its burden suddenly.

540. "Nāgasrī was already suffering the pangs of child-birth, and the pangs of separation caused by her husband's voluntary exile added fuel to the fire.

541. "Extremely depressed as she was, Nāgasarī did not even give a name to her new-born daughter. The child, therefore became known as Nirnāmikā among the people.

542. " Though not taken care of, she grew up well. It is a fact that creatures do not die before their appointed time even if smitten with a thunderbolt.

543. " The girl, who was extremely ugly and was a cause of anxiety to her mother, passed her days doing abominable service in the houses of others.

544. "Once on a festive day she saw sweets in the hands of a wealthy neighbour's children whereupon she also asked her mother to give her some (sweetmeat).

545. " Grinding her teeth with rage, the mother replied, 'It is well that you ask for sweets. But did your father, even, ever taste them ?

546. 'If you wish to have sweetmeats, then go, you wretched girl, to the mount Ambaratilaka, taking a rope in hand for a load of wood.'

547. "Incensed at these words that were scorching like fire of cowdung cakes, she went weeping to the mountain with a rope in her hand.

548. "On the summit of this mountain, the sage Yugandhara, who had stood there in meditation for a single night, attained Perfect Knowledge.[1]

549. "At that time the gods near him were holding a celebration in honour of his acquiring the Perfect Knowledge.

550. "The citizen from the town adjoining the hill set out to pay reverence to him each with a desire to reach first of all.

551. "Nirnāmikā finding people bedecked with various ornaments repairing to that place, stood there amazed, as if, painted on canvas.

552. "Coming to know the reason of arrival of the people from their mouth, she threw off the load of wood like that of sorrow and started for the place.

553. "Nirnāmikā too along with those people ascended the mountain, for holy places are meant for all people alike.

554. "She, thinking the pair of feet of the sage to be a Kalpa-tree adored them with delight. The intellect of a person follows his fate.

555. "The sage gave a religious discourse of universal good in a loud tone which delighted the world like the sound of seasonal clouds.

556. "People's enjoyment of worldly pleasures entails their fall into transmigration just as sitting on a bed woven with fragile ropes causes a person to fall on the ground.

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1 एकरात्रिकप्रतिमाजुषः ।

557. 'The union of persons with their sons, friends and wives is like that of travellers slept in the same abode in a village.

558. 'People pass through eighty-four lacs of births, and suffer endless misery as the result of their own actions.'

559. 'According to your saying O reverend sire' said Nirnāmikā with folded hands, 'the king and the beggar reap alike the fruits of their own Karman.'

560. 'You declare this world to be an abode of sorrow, but is there a man more wretched than I?'

561. "The reverend sage said', You think yourself, O girl, afflicted with sorrow, but hear the sorrowful tales of others in comparison with which yours is nothing.

562. 'As a consequence of their own actions, people are born in hell with bodies subject to piercing, mutilation and severance of head.[1]

563. 'Some are crushed there like sesamum seeds in an oil-press, while others are sawed down like a piece of wood with a dreadful saw.

564. 'Some are made to lie down on beds covered with sharp-pointed needles, while others are shaken against slabs of stone, like clothes by demons.

565. 'Some are hammered down like iron-pots with sledges again and again, while others are cut to pieces like the slices of vegetables.

566. 'Their bodies are united again, and are again severed as before. They suffer these troubles and cry piteously.

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1 The torments of hell are touchingly described in the Panhā-vāgaranāim, book I, chap. I.

567. 'When thirsty they are often caused to drink the molten lead, and when desiring to enjoy the shades of trees they are thrust underneath the trees that have leaves as sharp as sword-blades.

568. 'The dwellers of hell are caused to remember the actions of their former lives and are not allowed to stay a moment without undergoing some pain or other.

569. 'O girl, the very description of pain which the dwellers of hell suffer, cuts the bodied beings to the quick.

570. 'Moreover the creatures living in water, earth and sky are seen to undergo various afflictions arising out of their own Karman.

571. 'The aquatic animals are always ready to eat one another at their will. Some are caught by the fishermen, while others are gobbled by cranes, etc.

572. 'Some are skinned off by persons wishing to have their skin while others are roasted on a spit. Persons desirous of taking their flesh, cook them; and those who wish to have their marrow decoct them.

573. 'Among the animals that live on earth the stronger ones with lions at their head, kill the weaker ones such as deer, etc. with a view to feast upon their meat.

574. 'Even innocent animals are killed by people fond of hunting for the sake of amusement or of flesh by adopting various devices.

575. 'They sink under hunger thirst, cold heat and heavy load, and suffer various sorts of sorrow being smitten by cane, hook and goad.

576. 'The birds flying in the sky such as partridges, parrots, doves, sparrows and so on are devoured by carnivorous birds such as hawks, siñcāna, vultures etc.

577. 'The fowlers covetous of flesh adopt various measures to catch the birds. They kill them putting them to various tortures.

578. 'Birds and beasts are subject to all sorts of fear arising from water, weapons, etc. as an inevitable result of their own actions.

579. 'Even if born as men, some are blind from their very birth while others are born lames and lepers.

580. 'Some are thieves while others are debauchees. These are visited with various new punishments like the dwellers of hell.

581. 'Some falling a prey to continual diseases of various sorts hang on the neck of others and are neglected even by their own sons.

582. 'The slaves purchased with money are beaten like mules and are made to carry heavy burdens and to bear the pinch of thirst.

583. 'Even the dwellers of heaven suffer the pangs of sorrow owing to their mutual jealousy at the prosperity of others and to their relationship as master and servant.

584. 'In this non-essential world, severe by nature, sorrows know no bounds like aquatic animals in the ocean.

585. 'Jainism is the only antidote to sorrow in this sorrowful world like incantation to a place haunted by spirits.

586. 'One should never commit injury to another, for it is injury to life alone that makes people sink in the ocean of hell like a ship heavily loaded.

587. 'One should never speak an untruth for it makes people wander in this world for a long time like straw drifted by the whirlwind.

588. 'One should not take anything not given by its master, for a thing not given is sorrowful like the touch of fruits of stinging-nettle.

589. 'Unchastity should ever be avoided, for unchaste habits drag a person, like a wretched man taken by the collar, to hell.

590. 'One should not make an unnecessary horde, as by an unnecessary horde a man sinks into the mire of sorrow like a cow under a heavy burden.

591. 'One who even partially avoids these five sins *viz.* injury to life etc. becomes a recipient of higher and higher bliss.

592. "Then she became highly disgusted with the world whereupon the knot of her Karman as impenetrable as an iron ball, was broken.

593. Then in the presence of the sage, she assumed the right belief according to the prescribed rules, and sincerely took upon herself the duties of a house-holder as declared by the Jinas.

594. "She took then and there, the five anuvratas, commencing with non-injury to beings, which form provisions for our journey to the next world.

595. "Having bowed down to the great sage, she put the load of wood on her head, and went back to her house, delighted at heart as if she had accomplished all her duties.

596. "Thenceforth the wise girl practised various penances keeping the words of the sage Yugandhara green in her memory like one's own name.

597. "Ugly looking as she was, none would marry her even in her youth. Who likes to eat the fruit of the bitter gourd though ripe ?

598. "Goaded on by a strong disgust for the world, she went to that mountain again, and taking the vow of fasting is now staying before the sage Yugandhara.

599. "So go there and show your person to her. She, dying with her attachment towards you, will be born as your wife, because one is born according to one's desire at the time of death."

600. Lalitānga did so. She died with an attachment towards him and was accordingly reborn as his wise as before under the name of Svaya*m*prabhā.

601. Having recovered her who had separated from him out of indignation and sulkiness as it were, he spent his time in amorous sports with more intensity than before as shade is more pleasant after sunshine.

602. Passing some time with her in amorous enjoyment Lalitānga saw the signs of his own fall from heaven.

603. His ornaments of jewels turned pale and the wreath on his head faded for fear of separation, as it were, from him.

604. His garments grew dirty just after he put them on. Even Vish*n*u himself is forsaken by the goddess of wealth at the time of imminent danger.

605. He became seriously attached to worldly pleasures at the sacrifice of virtue. It is often found that a change takes place in the nature of people when their end draws nigh.

606. All his attendants began to cry piteously through grief, for words foreboding the events of future often escape the lips of such persons.

607. Like a guilty person he was forsaken by modesty and wealth which he had obtained at a proper time, and which he always loved.

608. Just as an insect puts forth a pair of wings at the time of death, so also did he take recourse to poverty though he was not poor and to drowsiness though he was beyond sleep.[1]

609. His joints got loose along with his heart. The Kalpa-trees unshakable even by fierce storms began to tremble.

610. Although quite healthy the junctions of all his limbs began to give way, as if through fear of clamity in a future birth.

611. His sight became so unable to grasp things that he was unable to perceive the presence of persons standing before his very eyes.

612. That very moment his limbs became tremulous from fear of the coming pangs of staying in the womb.

613. He ceased to derive any pleasure even from sports on a pleasure-hill, in a river, lake, tank and garden, like an elephant with his driver on.

614. "Have I committed any wrong my lord," said Svayamprabhā, "that you look so indifferent?"

615. "You have committed no wrong, my dear," said Lalitānga, "it is my fault, O one with beautiful eye-brows, that I performed so little penance in my former birth.

1. Gods are supposed never to sleep or wink.

616. Ever wakeful to enjoyment, I was totally unmindful of virtue when in my former birth I had been born as the lord of the Vidyādharas.

617. Being instructed in the Jaina religion by my minister, Svayambuddha, sent as it were by my good luck, I adopted that religion towards the close of my life.

618. Through the influence of that religion I became master of *S*rīprabha and now I shall fall from this. One cannot get a thing not destined for him.

619. While he was speaking in the above manner, there came to him a god, named D*r*i*dh*adharman, from Indra and said,'

620. 'The Indra of Isāna will go to Nandīsvara to worship the images of the Jinas. You, too, should come in accordance with his orders.'

621. "Fortunately this mandate of my master is just what I desired," said Lalitānga, and started off with his wife with a heart full of delight.

622. Going to Nandīsvara he worshipped the eternal images of the Jinas and forgot, on account of excessive happiness his imminent fall.

623. Then going to other holy places with a pure mind, he met with his end, his days being counted, like a lamp with oil consumed.

624–25. Then in the great city of Lohārgal situated on sea-shore in the Vijaya Pushkalāvatī, on the northern bank of the great river Sītā in the eastern Videha in Jambu continent, he was born as a son to king Suvar*n*ajangha on his queen Lakshmī.

626. Then on an auspicious day, the delighted parents affectionately christened him as Vajrajangha.

627. Svayamprabhā, too, stricken with sorrow, devoted herself to virtuous deeds and died like Lalitānga, within a short time.

628. She was born as the daughter of Ga*n*avatī, queen of Vajrasena, the king of kings, in the city of Pn*nd*arīkinī in that very Vijaya.

629. She was unrivalled in the world in respect of her beauty and was consequently named *S*rīmatī by her parents.

630. Being reared up by nurses like a creeper in a garden by the gardeners, she having glossy and twig-like hands, gradually advanced in years.

631. She who filled, as it were, the space of the sky with the lustre of her beauty was adorned by youth as a gold finger-ring is bedecked with a jewel.

632. The other day she, in a sportive mood mounted a high palace known as *Sarvatobhadra* like a streak of evening cloud on a mountain.

633. Then she saw gods coming to the garden called Manorama where the great sage Susthita had attained Perfect Knowledge.

634. "Where did I see it before?" said she and pondering over it in her mind, she recollected her former births like a dream of the previous night.

635. Incapable, as it were to bear the burden of the knowledge of her former birth she immediately fell down in a swoon on the ground.

636. Her female friends besmeared her with sandal paste etc., and as a consequence thereof she came to her senses and rising from the ground, cogitated thus,

637. I do not know where Lalitānga my husband of the previous birth being fallen from heaven has been born and this ignorance rends my heart.

638. So long as my mind is attached to him no body else can be the lord of my Heart. Who would place salt in a pot of camphor ?

639. If I cannot speak with the lord of my heart then what is the good of speaking with any one else ? With this she took the vow of silence.

640. Apprehending this might be due to the influence of some evil spirit, her attendants (in order to counteract this evil influence) adopted proper means such as spells, magical feats etc.

641. Hundreds of means were adopted but none could break her silence. The medicine of one disease is not for the cure of another.

642. She directed her attendants to her servie either by means of writing or by hints given by (contraction or expansion of) her brows. or by (the movement of) her hands etc.

643. On another occasion *S*rimatî while in the pleasure garden, was addressed secretly by her nurse, Pa*n*ditā at an opportune moment.

644. You are my life, O darling, and I am your mother; so there could never be any cause of disbelief between ourselves.

645. Please tell me, my child, why you are keeping silence. Let me have a share in your sorrow and thus lessen your pangs.

646. If I know the cause of your sorrow I shall try to redress it. It is not proper to treat a disease before its diagnosis.

647. Just as a man for the purpose of atonement speaks of his sin before a good preceptor, so also did she give a full account of her former birth to Pa*nd*itā.

648. Pa*nd*itā aware of the means and ways of a thing delineated the account of *S*rīmatī on a piece of canvas and soon went out to show it (to persons with a view to its cure).

649. It being the birth-day of the overlord Vajrasena, many a king came there to solemnise the ceremony.

650. Then Pa*nd*itā spreading the canvas publicly on the high road like the vast aspirations of *S*rīmatī, stood there.

651. There a few, versed in the sacred lore, praised the picture representing the divine Nandīsvara etc., which conformed quite well to their description given in the scriptures.

652. While others, faithful as they were, nodded their heads and described one to the other the images of the Jinas.

653. Those expert in the science of fine arts praised the correctness of lines as they examined them again and again with sidelong looks.

654. While others described the colour white, black, yellow, blue, red etc., as making the canvas appear like the variegated evening sky.

655. In the meantime, the son of king Durdarsana, who was aptly called Durdānta in the truest sense of the term, came there.

656. Intelligent as he was, he observed the canvas for a while and fell in a pretended swoon on the earth. Then he rose from the ground as if coming to his senses.

657. When he rose from the ground, people asked him reason of his fainting. He described fraudulently the reason of this.

658. Some one has depicted the account of my former birth on this canvas and fortunately I recollected my previous existence as I looked at it.

659. I was lord Lalitānga, and Svayampabhā was my queen. The figures depicted on the canvas tally with my experience.

660. Then Pa*ndi*tā said, "If so, O gentle one, please explain the whole scene on this canvas by pointing it with your finger.

661. He said, "Here is mountain Meru and this the city of Pu*nd*arīkinī." Being again asked to tell the name of the sage he said that he had forgot it.

662. Being asked again who that king was, sorrounded by his ministers, and who the helpless woman, he said he did not remember their names.

663. Knowing him to be an artful man, she said tauntingly, O Child, the account of your former life really agrees with this."

664. You were the god Lalitānga, and your wife was Svayamprabhā who now, as the result of her own actions, has been born as a lame woman in Nandigrāma.

665. Remembering the account of her previous birth it was depicted here on this canvas and was given to me by her when I was in the Dhātakīkha*nd*a.

666. Out of kindness towards that lame girl I have searched for you. So come with me, I shall lead you to her in the Dhātakīkha*nd*a.

667. She is suffering an acute pang, O child, from your separation, so let you console her, your wife in the previous birth, without delay.

668. When Pa*nd*itâ became silent after saying these words, that artful man was thus laughingly addressed by his own friends.

669. How fortunate you are that you have got a wife who is a jewel among the women. You should by all means go to her and maintain her.

670. Then prince Durdânta with his face pale on account of shame went somewhere else like things remaining after sale.

671. From the city of Lohârgala, Vajrajangha, then, appeared on the scene, and seeing the account depicted on the canvas fainted.

672. Fanned by fans and sprinkled over with water, he came to himself and got up and recollected his former birth all at once like one fallen fresh from heaven.

673. Why did you faint prince, seeing this picture on the canvas ?" asked Pa*nd*itā, to which Vajragangha replied as follows.

674. The account of myself and that of my wife relating to our former birth has been depicted here, O gentle lady. Seeing this I fainted.

675. This is the heaven of Īsâna and this is the Vimâna (aerial abode) *S*rīprabha. Here I am known as Lalitânga, and that is my wife Svayamaprabhâ.

676. Falling from this heaven she was born in the house of an indigent person at Nandigrâma in Dhâtakikhanda where she became known as Nirnâmikâ.

677. Here is the hill of Ambaratilaka which she has climbed, and taking the vow of fasting she stands before the great sage Yugandhara.

678. I came here to show myself to her and she became attached towards me and died and was born again as Svayamprabhâ.

679. Here I am shown as worshipping the images of the Jinas on the Nandîsvara mountain. When going to other holy places, I am represented here as falling from heaven.

680. Meseems here is my wife, Svayamprabhā in her dying condition and here she remains alone and helpless.

681. I think she is now present here and that she has depicted this scene by recollecting her former existence. Or how else can one know what has been felt by another ?

682. "Quite so," said Pa*nd*itâ, and coming back to *S*rīmatī told her every thing in detail which acted like a balm in healing her heart's wound.

683. As *S*rīmatī heard the words disclosing her husband's story the hairs of her body stood on their ends in the same manner as the lands adjoing the Vidūra mountain are adorned with sprouting jewels at the roaring sound of clouds.

684. *S*rīmatī let her father know this from the mouth of Pa*nd*itâ as dependence is the natural virtue of ladies.

685. King Vajrasena became delighted at her words like peacocks at the sound of clouds, and then summoned Vajrajangha to his presence.

686. The king said to the prince, "Let my daughter *S*rīmatī be your wife now as she was in your former existence."

687. When the prince agreed to the proposal, the king made him marry *S*rīmatî in the like manner as the ocean caused Vish*n*u to marry Lakshmî.

688. Those two, with white silken clothes on, shone like the moon with her beams. They started for the city of Lohârgala being permitted by the king.

689. Knowing Vajrajangha to be a man of worth, king Svar*n*ajangha installed him on the throne, and himself renounced the world.

690. Vajrasena, on the other hand, made over the charge of his kingdom to his son Pushkalapāla, renounced the world and was reborn as a Jina.

691. Vajrajangha, too, in company with his wife *S*rīmatī bore the burden of his kingdom as easily as an elephant bears a lotus.

692. After they had been united to each other like the Ganges to the sea, they became very much attached to worldly pleasures and a son was born to them.

693. In course of time an internal quarrel took place between Pushkalapāla and his frontier chieftains on all sides, who were very angry, and could well be compared to a multitude of snakes.

694. Then king Vajrajangha, being invited by him, set out with a view to subdue them like snakes.

695. Devoted as she was to her husband, *S*rīmatī, too, followed Vajrajangha the ruler of the universe, like Paulomî following Indra.

696. He, going half way, found a great forest of reeds before him that could be mistaken for light even on the night of new moon.

697. Being Informed by travellers that a poison sighted serpent lived there, he took a different path, for politicians are ever wakeful for the completion of their undertakings.

698. As soon as he, who rivalled a tiger in prowess, arrived at Pu*nd*arîkinî the whole circle of Chieftains came under the control of Pushkalapāla.

699. King Pushkalapāla, too, presented him various wolcome-gifts, as a modest disciple does his preceptor.

700. On another occasion he took leave of *S*rîmatî's, wealthy brother and set out accompanied by her like Vishnu by Lakshmî.

701. As he the destroyer of the foes came close to the forest of reeds the experts from within their cars said to him the following:—

702. "Here two Anagāras having acquired Perfect knowledge, gods came down and the venomons reptile was shorn of his poison at their brilliancy.

703. "The two sages Sagarasena and Munisena stay here, O king, who are (respectively) equal to the sun and the moon (in splendour)."

704. Knowing them to be his brothers, the king was exceedingly delighted and lived in that forest like Vish*n*u living in the ocean.

705. Bent low as if with load of devotion, the king went there with his wife, and saluted them who had been preaching a sermon to a congregation of gods.

706. When the preaching was over the king offered them food, drink, cloth and other articles, and thus thought within himself.

707. "Fortunate are these two who are free from passions and attachment to worldly possessions. Inspite of my birth of the same mother, I am not like them.

708. These two being the followers of the path of virtue are really the sons of my father who had renounced the world while I am no better than an adopted child.

709. Even under these circumstances it would be quite befitting if I renounce the world, as the life of an ascetic though just adopted is like a lamp for the destruction of darkness.

710. So going to the city I shall make over my kingdom to my son, and shall follow the course of my father, like a swan following the course of another of its species.

711. Accompanied by queen *S*rîmatî who desired to follow him in taking the vow and was as if intertwined with his mind, he reached the city of Lohārgala.

712. Then his son greedy of the kingdom won over the subjects to his own side by means of bribes, for bribes can, like waters, make a way everywhere.

713. *S*rîmatî and the king with the thought that they would renounce the kingdom in favour of their son in the morning fell asleep at night.

714. While they were fast asleep their son blew a poisonous gas into their room which none could stop like fire issuing out of a cave ?

715. The smoke of the gas entered into their nostrils to an excessive degree and like a hook it immediately pulled out the life of the husband and the wife.

716. Then in the Uttarakuru they were reborn as twins, for people dying with the same thought get the same course of life.

717. After enjoying their life according to the conditions of their native land, they died and were born in the Saudharma heaven as gods with mutual friendship.

718. Having always enjoyed the objects of pleasures Vajrajangha fell from heaven when the term of his life expired, like ice melting in the sun.

719. In the city of Kshitipratisṭha, in the country of Videha of the Jambu continent he was born as a son, named Jîvânanda, to Suvidhi, a physician.

720. That very moment four other male children were born in that city like so many parts of virtue incarnate.

721. One of them who came to be known as Mahīdhara was born of Kanakavatī the wife of king Isānacandra.

722. The second was born of Lakshmī, the wife of the minister Sunāsīra and was known as Subuddhi, who was (handsome) like cupid.

723. The third who came to be known as Pūrṇabhadra was born of Abhayavatī, the wife of Sagaradatta, a merchant.

724. The last was Guṇākara, born of Śīlamatī, the wife of the merchant Dhana and appeared like an embodiment of good conduct.

725. Being reared up by their nurses with great care day and night, they all grew simultaneously like the various limbs of the body.

726. They played together with dust, simultaneously learnt all the arts and sciences like trees taking the water of clouds.

727. In that very city the soul of Śrīmatī also was born as a son, named Kesava, to the merchant Isvaradatta.

728. They together with him were friends as inseparable from each other as the mind from the five organs of sense.

729. Jîvānanda learnt his hereditary science of Āyurveda in all its eight branches, and studied the drugs from point of view of their taste, efficacy and action.

730. As Airāvaṇa is amongst the elephants and the sun amongst the planets, so was he wise and wholly proficient amongst the physicians.

731. Meeting together like real brothers they played and lived together in one another's house by turns.

732. Once, while they were living in the house of Jîvānanda, the son of the Physician, a sage came there to beg alms.

733. The son of the king Pṛithvîpāla, named Guṇākara left his kingdom like a handful of impurity and accepted the empire of peacefulness.

734. He was emaciated by the practice of penance like the current of a river by the heat of the summer tide, and was overpowered with worms and leprosy on account of his taking food untimely.

735. Though afflicted with worms and leprosy all over his body, he did not ask for a medicine as those hankering after salvation scarcely care for their body.

736. He went from door to door like the stream of a cow's urine, and was seen by them in their yard desirous of breaking his sixth meal.

737. Jivānanda, the only, physician of note in the world, was addressed tauntingly by prince Mahīdhara.

738. "You have a good knowledge of diagnosis and of the application of medicines. Besides you have a skill in medical treatment. The only thing wanting in you is kindness.

739. "Though a patient be your intimate friend, and approach you with a request, you do not even cast your eyes on him without fee like a prostitute.

740. "Still the wise should not always covet money but for the sake of virtue should sometimes treat patients free of charge.

741. "Fie on all your study of medical treatment and of diagnosis that you do not a care a deserving patient who has come here."

742. Jīvānanda, also, the ocean of knowledge, said, "Well spoken, my magnanimous friend, you have really amazed me."

743–44. A Brahman who bears no jealousy towards his kith and kin, a trader who is not a cheat, a lover that is free from envy towards his rivals, a body without disease, a scholar with riches, a meritorious person without pride, a woman without restlessness and a prince with good character, are objects rarely found (in the world).

745. This great sage should certainly be treated by me, but the want of proper ingredients of the medicine stands in my way to treat him.

746. From among the ingredients, I have an oil that has been subjected to heating a hundred thousand times, but I am in want of Gosīrsha sandal and a blanket of jewels. Please procure these things and bring them here.

747. "We shall bring these to you", said all the five and they went to the market. The sage, too, repaired to his own place.

748. They asked the merchants to let them have a blanket of jewels and Gosīrsha in exchange for mony.

Thus asked the old merchants while making those articles over to them said:—

749. The price of each of these is a lac of gold coins. Please take them but tell us what you would do with them.

750. They said, "Take the price and let us have the sandal and the blanket. With these we want to treat a great sage."

751. On hearing this the merchant with his eyes turned upwards in wonder and indicating delight by horripilation thought within his mind thus.

752. Where on the one hand is their youth given to sensuality and unrestricted joy and where on the other hand is their mind, an abode of conscience and befitting the old.

753. Such a thing befits us whose bodies are worn out with old age! Their action certainly resembles the carrying of a heavy load by untractable animals.

754. Thus thinking he said, "Here are the Gosīrsha and the blanket, please take them. May you be blessed O lucky ones, and let your money remain with you.

755. In exchange for the value of these things I shall take the imperishable merit (arising from its use for a sage). You have like my uterine brothers, kindly made me share this merit with you."

756. He, the foremost of the merchants, making the Gosīrsha and the blanket over to them adopted with his soul purified the life of a hermit and attained salvation.

757. Taking the drugs with them and accompanied by Jīvānanda, they, the best of the good souls, went where the sage was staying.

758. Under a banyan tree he stood absorbed in meditation, and as restless as its roots. They saluted him and said.

759. "This day we shall stand in your way of practising virtue with our treatment. Please allow us O reverend sire, to treat you, and favour us with a share of your virtue.

760. Thus taking leave of the sage they brought a fresh carcase of a cow. Physicians do not hesitate (to touch a dead body).

761. They besmeared every limb of the sage with that oil which entered into his body like the water of a stream entering into the garden.

762. The sage became unconscious owing to the strongly pungent character of the oil. A serious disease requires a strong medicine for its cure.

763. The worms overpowered with that oil came out of his body in the same manner as white ants come out of an anthill when water is poured into it.

764. The Jīvānanda wrapped the sage wholly with the blanket of jewels just as the moon covers the sky with her beams.

765. The worms clung to that blanket on account of its coldness in the like manner as fish hot with mid-day cling to aquatic plants.

766. Shaking the blanket gently the physician made the worms fall on the carcase of the cow. How nice it is! The good never have feeling of enmity towards others.

767. Then Jīvānanda soothed the sage with the application of the nectarine gosīrsha sandal that gives life to animals.

768. As the worms dwelling in the skin alone had come out, Jīvānanda made arrangements again to besmear the sage with the oil.

769. By this inunction a great many worms living in the flesh also came out, like a bodily fluid coming out by breathing upward.

770. The worms as before remained stuck to the blanket of jewels, and it appeared that so many insects were born in stale curd kept in a cup of leaves.

771. The worms were again shaken off the blanket of jewels on the cow carcass Oh, the skill of the physician !

772. With a stream of the pigment of Gośīrsa sandal, Jīvānanda refreshed the sage as a cloud refreshes by its downpour an elephant heated with the (rays of the) summer sun.

773. By another inunction he removed the worms living in bones also. The strong being angry, one is not safe even in an adamantine case.

774. Again he shook the worms off on the carcass of the cow. A low place is a fit abode for the mean.

775. With the juice of Gośīrsa sandal the great physician besmeared the sage again with deep devotion as one does an image.

776. The application of medicine made the sage full of loveliness of fresh skin and he shone like a cleansed image of gold.

777. Allowed by these devoted youths, the sage as patient as earth itself went somewhere else as people of his type do not remain long at a place.

778. Those wise persons sold the remaining Gosīrsa sandal and the blanket of jewels for gold coins.

779. With those gold coins to which were added their own, they caused to build a high Jaina temple resembling the crest of the mount Meru.

780. Magnanimous as they were, they devoted themselves to the worship of the Jinas, and busy with the service of their preceptor, passed sometime and destroyed their Karman.

781. Once those six wise men disgusted with the world got themselves initiated by a sage. Initiation indeed is the fruit of the mortal birth.

782. They wandered from city to city, from village to village and from forest to forest living in each for a fixed time like planets passing from one sign of Zodiac to the other.

783. By means of penances known as the fourth, the sixth and the eighth etc., they rendered their character purer and purer just as jewels are brightened by whetstones.

784. Following the habit of a bee, they took alms on the day of breaking their fast merely to maintain to life without causing trouble to the giver.

785. Patient as they were, they endured hunger, thirst heat, and all sorts of privations, like good soldiers enduring blows given by the enemy.

786. By means of the weapons of forgiveness etc., they thoroughly subdued the four passions which form the four divisions of the army of King Illusion.

787. After having emaciated their body gradually by frequent fasts, and having purified their soul, they took the

vow of complete abstinence from food wnich was a verible lightning to destroy the hill of *Karman.*

788. They five, who were given to meditation, breathed their last while muttering the formula of salutations, for the good are never overcome by illusion.

789. They all six were born as Indras or Sāmānika gods in the twelfth *Kalpa* called Acyuta. The results of such penance are very great.

790. They lived a life of twenty-two Sāgaropama's duration after which they fell from heaven. A fall from heaven never goes without bringing salvation.

791–92. From among them, five were born as sons one after the other to Dhârinī, queen of king Vajrasena in the city of Pundarīkinī situated near the ocean in the Vijaya Pushkalāvatī in the Eastern Videha, in the Jambū continent.

793. Of these the physician's soul was the first son, named Vajranābha, whose birth was characterised by fourteen great dreams.[1]

794–95. The prince's soul was born as the second son, named Bāhu, and the minister's son's soul as the third son named Subāhu. The banker's and the merchant's sons were reborn as Pītha and Mahāpītha respectively, while Kesava's soul was reborn as Suyasāh, the son of a Kshatriya.

796. From his very infancy Suyasāh was affectionate to Vajranābha. The affection in a previous birth is the cause of binding one with friendship.

797. As time rolled on, the princes and Suyasāh grew up by degrees, like six *Varsha* mountains in the shape of men.

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1. The mother of a great person sees an auspicious dream at the time of conception. This belief is common to Hindus and Buddhists. It is found among the Christians also.

798. As they rode on horseback in a row, it appeared as if Revanta had assumed so many separate bodies.

799. In the matter of their instruction in arts, their teacher was a mere witness, (*i. e.* he had to make no effort on his part), as the qualifications of great men develop naturally.

800. They could lift mountains like pieces of stone with their hands, and none could vie with them in the test of strength.

801. Then the Lokāntika gods approached king Vajrasena, and requested him to lay the foundation his Tīrtha (*i. e.* religious order).

802. Then Vajrasena installed his son Vajranābha in the kingdom, who was as powerful as thunderbolt, and was a prototype of his father.

803. Then king Vajrasena pleased the whole earth with his alms-giving for a year in the same manner as clouds do with their waters.

804. The ceremony of his coming out from the world being celebrated by the lords of gods, demons and men, he went to the garden and graced it as the moon does the sky.

805. Self-enlightened as he was, he adopted the life of a monk, and acquired forthwith the knowledge known as Mana*h*-paryāya.

806. The lord, absorbed within himself, possessing the wealth of peace, indifferent to and from worldly attachments, began to wander over earth under many a self-imposed condition as to how and when to receive alms.

807. Vajranābha, too, granted estates to his brothers, and being attended by them like constant servants, looked like Indra served by the lords of the quarters.

808. Suyaśāh was his charioteer as Aruna is that of the Sun. A great warrior should choose a charioteer worthy of himself.

809. The dirt of *ghāti-karman* being romoved, Vajrasena acquired the Perfect knowledge, like a mirror its brilliancy.

810. Then into the arsenal of king Vajranabha entered a discus surpassing the lustre of the Sun.

811. He had already thirteen jewels by him. Prosperity depends on the quantity of virtue as the lotus-stalk on the depth of water.[1]

812. All the nine treasures being attracted by his immense virtue like bees attracted by the fragrance of flowers, remained with him as his servants.

813. When he had conquered the whole of the Vijaya Pushkalāvatī, he was installed as overlord by all the kings.

814. Though he was indulging in the enjoyment of various objects of pleasure, yet his religious tendency grew stronger and stronger as if to outdo the growth of his growing age through jealousy.

815. His religious tendency gradually became most powerful through the nourishing effect of his growing indifference to the world, just as a creeper grows up luxuriantly by water kept in a vessel round it.

816. Once upon a time, the Jina Vajrasena who caused joy to the people, and who was like salvation incarnate, arrived there wandering at ease.

817. Seated in the Samavasarana under the shade of the Caitya-tree, the lord began his religious sermon which was to the ears of his audience a draught of nectar.

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1. The deeper the water, the longer the lotus-stalk grows.

818. King Vajranābha, too, accompanied by his kith and kin, went delightfully like a gander to the lotusfeet of the Venerable Jina, the friend of the world.

819. Having circumambulated thrice, and saluted the lord of the universe, he like the younger brother of Indra, sat at his back.

820. He, the foremost among the lay disciple, heard the sermon which resembled a rain-fall at the time of the *Svāti* constellation in as much as it produced the pearl of transcendental knowledge in the oyster-shells of the minds of the lucky people.

821. He, the Indra of his earth, listening to the words of the Venerable One as attentively as a deer does a sweet song, thought thus with delight:—

822. "It is very lucky that my father, the master of the world, is also the saviour of this boundless universe which is as unassailable as the ocean itself.

823. "To a man the darkness of ignorance is like the thick darkness of the night. The Venerable One dispels it totally just as the sun does.

824. "Like a chronic and serious disease the thick heap of *karman* is incurable, but my father can cure that too.

825. "In short he is the reliever of all sorts of sorrows, is the fountain-head of bliss, and is the ocean of nectar in the shape of compassion.

826. "Although our revered sire is so kind, yet we, ignorant through illusion, have deprived ourselves so long of his kindness."

827. Then the paramount lord of the earth said thus to the paramount lord of religion who had come there, in a tone choked with devotion.

828. "O Lord, my mind has been perverted by the study of political science which deals with the material wealth and prosperity, just as a crop is destroyed by weeds.

829. "Being always given to the enjoyment of worldly pleasures, I have exhibited myself in different forms like an actor who appears on the stage in different guises.

830. "This my realm is the source of desires and wealth only. The course of conduct followed here leads to vice.

831. "If I ply on in the ocean of births, being even a son of yours O father, then, what special prowess will distinguish me from my equals ?

832. "Just I governed this kingdom entrusted to me by you, so I shall maintain the kingdom of continency if you would kindly confer the same on me."

833. Then the overlord, who was like the sun in the sky of his clan, making the kingdom over to his son, took the vow of religion in the presence of the Venerable One.

834. Bāhu and others, who were his uterine brothers, also took the same vow. Thus, indeed, they inherited what had been gained by their father and elder brother.

835. Following his master, the charioteer Suya*sāh*, also adopted renunciation at the feet of the religious head. The servants always follow the path of their masters.

836. Vajranābha in no time became thoroughly versed in the sacred scriptures, and thereby twelve Angas were united into a single moving body as it were.[1]

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1. Notice the play upon the word अंग which means 'a part of the Jaina canon' and 'the body.'

837. Bāhu and others, too, became versed in the eleven Angas. The literary qualifications of persons differ according to degree of their *Kshayopasama.*

838. Though they were rich in the wealth of penance, yet they were always dissatisfied with any amount worship at the holy feet of the Jina, and of hard austerities.

839. As they always drank the nectarine speeches of the Jina, the observance of a fast extending over a month even did not exhaust them.

840. The Venerable Vajrasena, too, took recourse to *S*ukladhyāna at length, and attained to salvation whereupon gods held celebrations.

841. The sage Vajranābha attended by other sages, who were his kinsmen on account of similar vows, roamed about on the earth like a brother of Virtue.

842. Bâhu and others together with the charioteer found a master in the sage Vajranâbha, like the five organs of sense finding a controller in the soul.

843. Just as phosphorescent herbs on the crest of a mountain, shine in the moonlight, so also did the occult powers such as *khela* etc. appeared before them by virtue of their penance.

844. A jot of their spittle, applied to the person of a leper, acted like the juice of ko*t*ivedha which turns the heap copper into gold.

845. The excrements of their ears, eyes and limbs bore the scent of musk, and acted like panacea to the sick.

846. Just like a bath in the nectar-lake, the very touch of their body cured the diseases of the corporeal beings.

847. The water, whether fallen from clouds or standing in streams, that came into contact with their body cured all diseases, as rays of the sun dispel darkness.

848. As other elephants flee away at the smell of ichorous flow of a mad elephant, so the touch of the wind blowing over their bodies removed the pernicious effect of poison etc.

849. Poisonous food and the like when placed in their bowls, or taken into their mouths, became free from venoms like a lump of ambrosia.

850. As the utterance of certain mantras destroys the effects of poison, so the very recollection of their words removed all pain felt by persons suffering from any disease or effect of poison.

851. Just as water in an oyster takes the form of pearls, so nails, hair, teeth etc. growing their body, acquired the properties of medicine.

852. They were able to reduce themselves into so minute a form that they pass, like a thread, through the eye of a needle even.

853. They could heighten their bodies to such an extent that even mount Sumeru would reach upto their knees.

854. They could make their body so light that it surpassed even air in respect of lightness.

855. The gravity of their body surpassed that of Indra's thunderbolt, and hence their strength (*i. e.* strong blow) could not be endured by gods Indra and others.

856. Their power of extension was such that they could touch, while standing on earth, the planets or even the top of mount Meru with their fingers as easily as we touch leaves of a tree.

857. Their strength of will was so great that they could walk on water as on land, and could dive into, or come out of, the ground as if it were water.

858. Their supernatural powers with regard to worldly glory was such that they could gain for themselves the empire of *cakravartin* or of an Indra.

859. Unprecedented was their power by which they brought under control even the wild beasts.

860. Their motion was so irresistible that they could enter into a mountain as easily as into a hole.

861. Their power of becoming invisible was so unchecked that they could remain invisible to all like the wind.

862. They were so skilful in assuming different forms at will that they could fill in the space of the universe with their multiple forms.

863. So great was their power of penetrating into the fundemental truths that from the germ of a single idea, there sprouted forth many more.

864. Their memory resembled a barn, for it could retain in due order the facts previously heard like grain kept in a barn.

865. They had learnt the scriptures in such an order that they could recite and explain a whole text by hearing a single word from its beginning, middle or end.

866. They were possessed of a superior mental faculty, because they could dive into the ocean of sacred knowledge, and cite within a muhūrta a passage from it bearing on any particular subject.

867. They were so fluent in speech that they could recite the whole canon in a muhūrta as easily as the alphabet.

868. They were so strong in body that they did not feel fatigue and pain even if they remained in a steady posture for a long time.

869. They emitted nectar, milk, honey and ghee, as it were, for even a poor food placed in their bowls attained the quality of ambrosia.

870. To the persons afflicted with sorrow they were good fountains of ambrosia, milk, honey and ghee because their words turned into ambrosia and so on for them.

871. They were provided with ever-running kitchens, as it were, for even a little food placed in their bowls never ran short inspite of taking large quantities out of it.

872. It seemed as if they had spacious palaces at their command, because at their sermons even innumerable creatures would comfortably occupy only a small room.

873. They could perceive by one and the same organ of sense the objects perceptible through different organs, and hence they seemed to possess one general and undivided sense organ.

874. Their power of flying by their legs was such that they could reach the Rucaka continent in a single flight.

875. Turning from the Rucaka continent, they were able with another leap to come to the Nandīsvara continent, and with one more to the place from whence they had started.

876. In upward motion they could reach in one high jump the Pā*nd*aka garden situated on the top of mount Meru.

877. Thence with another jump they could reach the Nandan forest, and with a third one they could come back to the place whence they had jumped first.

878. Possessed of the occult power of flying, they were able with one jump to reach the Mānushottara, and with another the Nandisvara continent.

879. They could come and go by an elliptical path and rise higher and higher by leaps in succession.

880. They had the powers of a venom-sighted snake in as much as they could ruin or favour a person (by a mere curse or blessing). Besides these they had other powers also.

881. They did not take advantage of their supernatural powers, for persons hankering after salvation are indifferent to things at their hands.

882. Here the lord Vajranābha acquired firmly the *karman* leading to one's birth as a Tīrthankara by means of the following twenty actions.

883. The first of them is to worship the Arhats and their images, or to adore them with hymn of praise free from blasphemy.

884. The second is to hold festivals and keep vigil in places where the Perfected attained salvation, and to narrate their real qualities.

885. The third action consists in kindness towards novices, minors and sick monks; and in devotion to the system of Jaina Philosophy.

886. To fourth is to show devotion to the preceptors by making gifts of food, medicine, cloth etc., and by bowing down before them.

887. The fifth is reverence towards monks who are of twenty year's standing, are sixty years old, are heads of a gana, or are much advanced in age.

888. The sixth way is to show devotion by bestowing food, cloth etc. on those who are superior to oneself in the study of the scriptures with regard to their meaning.

889. The seventh is to show reverence and devotion to sages who are practising hard penance, by giving them shelter.

890. The eighth is to acquire knowledge both in the text and sense of the twelve Angas of the sacred lore by means of asking questions or revising them.

891. The ninth is the right belief characterised by tranquility etc., supplemented by steadiness and other qualities, and devoid of doubt etc.

892. The tenth is the fourfold reverence to a person for his superiority in knowledge, belief or conduct or out of mere formality; and it (i. e. *vinaya*) is called so because of its capacity to destroy *karman*.

893. The eleventh is to try to avoid all violation in the ten modes of conduct, *viz.*, acting voluntarily, denouncing an act to be false etc.[1]

894. The twelfth is the sound and sobre observance the primary vows such as non-violence etc., and of secondary vows such as carefulness etc.

895. The thirteenth is the practice of auspicious meditation every moment and every instant without being lazy.

896. The fourteenth is practising penance according to one's ability without undergoing mental and physical strain.

897. The fifteenth is the distribution of food etc. among the sages according to one's resources with a pure mind, speech and body.

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1. See additional notes.

898. The sixteenth is to do service to the ten superiors, an ācārya etc. by supplying them food, drink, seat etc.

899. The seventeenth is to generate calmness in the mind of the fourfold Sangha by removing obstacles from its way.

900. The eighteenth is to take lessons assiduously every day in new texts, their meanings or in both.

901. The nineteenth is the devotion to the scriptures shown by believing in them, by publishing them and by refuting all charges brought against them.

902. The twentieth is to propagate religion by holding discussions, by prognostication, and by reciting poems and pious stories.

903. Even a single action out of these is sufficient for the bondage of *Tīrthankara-nāma-karman.* But the venerable sage acquired this *karman* by all these actions.

904. Bâhu, too, having spread his helping hand to the sages, acquired the *karman* which brought to him the enjoyment of overlordship as its consequence.

905. Having rendered service to the sages, Subâhu, absorbed in meditation, acquired super human power as a result thereof.

906. Then Vajranâbha praised both Bâhu and Subâhu, saying that they were really fortunate in as much as they served the sages.

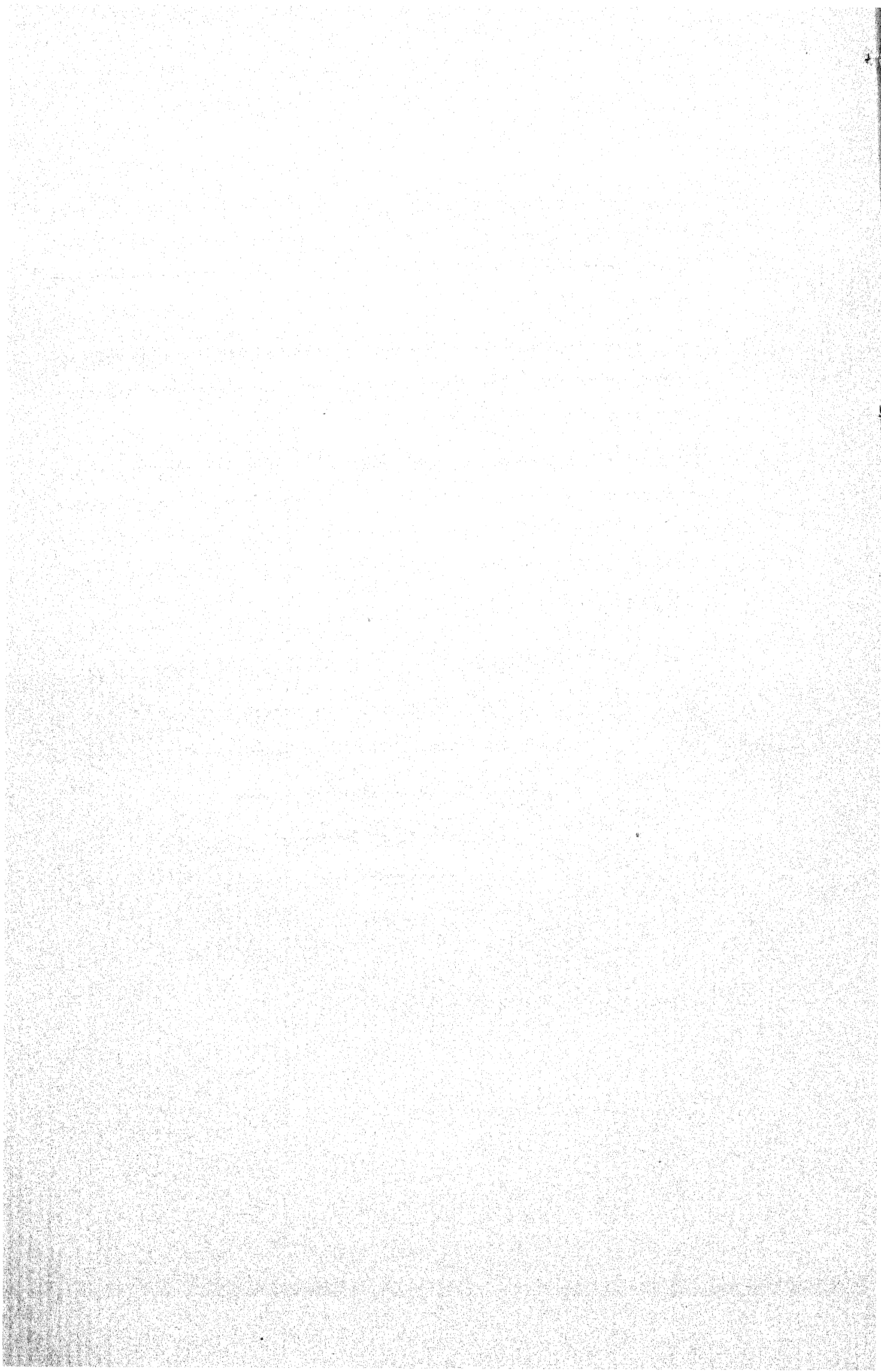
907–08. Both Pī*th*a and Mahâpī*th*a, then, thought, "A benefactor alone is praised here in this world. Who would praise us, if without doing good to others, we had remained absorbed in meditation and the study of the texts ? People side with those who serve their purpose."

909. They under the influence of false illusion did not confess this jealous motive of theirs, and consequently acquired the *karman* by which they were to be born as women in the next birth.

910. All the six led a life of hermits as hard to bear as the edge of a sword, without any infringements for a period of fourteen lacs of *pūrvas*.

911. Having practised the two kinds of Saṃlekhanâ, the wise hermits adopted a posture of absolute motionlessness, after giving up all food; and reaching the last heaven, Sarvârthasiddhi, became gods with a life of thirty-three sâgaropamas.

Here ends the first canto of the great epic, the history of the sixty-three persons of eminence, composed by the great poet Hemacandra and describing the twelve previous births (of Rishabha) as Dhana and so on.



ADDITIONAL NOTES.

Note to v. 231.

UTTARAKURU.

अतः परं कुरून् वक्ष्ये निबोधेह ममोत्तरान् ।
तत्र वृक्षा मधुफला नित्यपुष्पफलोपगाः ॥ १८ ॥
वस्त्राणि च प्रसूयन्ते फलेष्वा भरणानि च ।
सर्वकाम प्रदास्ते हि सर्वकालफलप्रदाः ॥ १९ ॥
भूमिर्मणिमयी वायुः सुगन्धः सर्वदासुखः ।
जायन्ते मानवास्तत्र देवलोकपरिच्युताः ॥ २० ॥
मिथुनानि प्रसूयन्ते समकालास्थितानि वै ।
अन्योन्य मनुरक्तानि चक्रवाकोपमानि च ॥ २१ ॥
चतुर्दश सहस्राणि तेषां सार्द्धानि वै स्थितिः ।

मार्कण्डेयपुराण—बम्बई संस्करण अध्याय ५९.
" कलकत्ता संस्करण अध्याय ५८.

18. Next I will tell *thee* of the Northern Kurus; hear to me now.
There the trees yield sweet fruit, they bear blossoms
19. and fruit in constant succession; and they produce garments and ornaments inside their
20. fruit; verily they bestow all one's desire; they yield fruit according to all one's desire. The ground abounds with precious stones; the air is fragrant and always delightful. Mankind are born there,
21. when they quit the world of the gods. They are born in pairs; *the pairs* abide an equal time, and are as fond of each other as cakravākas.

22. Their stay there is fourteen and a half thousand *of years* indeed.

Pargiter's translation of
Markandeya Purāna, p. 389, Calcutta, 1904.

Note to v. 548.

PRATIMĀ.

In Jaina literature the word प्रतिमा (Pkt. पडिमा) is often used in the following meanings:—

1. Vow or standard of conduct, *e. g.*, the eleven pratimās of a *S*rāvaka, *i. e.* the eleven progressive stages through which a layman should pass before being duly initiated into the order.

2. Vow of fasting regarded as a kind of penance, e. g. *yavapratimā* ◇ i. e. To begin with a total fast, and increase the daily food little by little for a few days till full meal is reached, and then to decrease it in the reverse order, reaching again a total fast. *Vajrapratimā* ⧗ i.e. To begin with a full meal, decrease it little by little to a total fast, and then to increase it gradually till full meal.

3. Concentration of the mind accompanied by a motionless posture of the body. The phrase पडिमं ठिओ 'He stood motionless, concentrating his mind' is very frequent in Mahāvīra's itinerary contained in Haribhadra's commentary on Āvasyaka Niryukti. This seems to be the appropriate sense in v. 548.

Note to v. 798.

REVANTA.

स ददर्श समाधिस्थः स्वां भार्यां वडवाकृतिम् ॥ ६ ॥
अधृष्यां सर्वभूतानां तपसा नियमेन च ।

उत्तरांश्च कुरून् गत्वा भूत्वाऽश्वो भानुरागमत् ॥ ७ ॥
सा च दृष्ट्वा तमायान्तं परपुंसो विशङ्कया ।
जगाम संमुखे तस्य पृष्ठरक्षण तत्परा ॥ ८ ॥
ततश्च मासिकायोगं तयोस्तत्र समेतयोः ।
वडवायां च तत्तेजो नासिकाभ्यां विवस्वतः ॥ ९ ॥
देवौ तत्र समुत्पन्नावश्विनौ भिषजां वरौ ।
नासत्यदस्रौ तनयावश्विवक्त्राद्विनिर्गतौ ॥ १० ॥
मार्त्तण्डस्य सुतावेतावश्वरूपधरस्य हि ।
रेतसोऽन्ते च रेवन्तः खड्गी धन्वी तनुत्रधृक् ॥ ११ ॥
अश्वारूढः समुद्भूतो बाणतूण समन्वितः ।

मार्कण्डेयपुराण—बम्बई संस्करण अध्याय १०५.
,, कलकत्ता संस्करण अध्याय १०८.

Concentrating his thoughts he (the Sun) beheld his wife
7. in the form of a mare, unassailable by all created beings by reason of her austerities and self-repression.
8. And going to the Northern Kurus, the sun became a horse and approached her. And she, beholding him approaching, because of her fear of a strange male, went face to face with him, being intent on
9. guarding her rear. And thereupon they joined their noses, when they both met there, and his glory *passed*
10. from the sun's two nostrils into the mare. Two gods were begotten there, the two Asvins, who are the two best physicians, *namely* Nāsatya and Dasra, the sons who issued forth from the mare's[1] mouth;
11. these two are indeed the sons of Mārtta*nd*a while he bore a horse's form. And at the termination of the flow of his semen was born Revanta, holding a

1. The Calcutta edition reads अश्ववक्त्र which has been followed by Pargiter.

12. sword and bow, clad in armour, riding on horseback, and carrying arrows and a quiver.

Pargiter's translation of the
Mārka*nd*eya Purā*n*a, p. 575, Calcutta, 1904.

Note to v. 810-11.

RATNAS.

The fourteen ratnas (gems) of a universal monarch are enumerated as follows:—

एगमेगस्स णं रगणो चाउरतं चक्कवट्टिस्स सत्त एगिंदियरयणा पन्नत्ता, तं जहा—चक्करयणे, छत्तरयणे, चम्मरयणे, दंडरयणे, आसिरयणे, मणिरयणे, कागणि-रयणे ॥

एगमेगस्स णं रगणो चाउरतं चक्कवट्टिस्स सत्त पंचिंदियरयणा पन्नत्ता, तं जहा—सेणावइरयणे, गाहावइरयणे, वड्ढइरयणे, पुरोहियरयणे, इत्थिरयणे, आस-रयणे, हत्थिरयणे ॥

Thānamga, VII.

चक्रं रथो मणि खड्गश्चर्म्म रत्नं च पञ्चमम् ।
केतुर्निधिश्च सप्तैव प्राणहीना निचक्षते ॥
भार्या पुरोहितश्चैव सेनानी रथकृच्च यः ।
पत्त्यश्वौ कलभश्चेति प्राणिनः सप्त कीर्त्तिताः ॥
चतुर्दशैतानि रत्नानि सर्वेषां चक्रवर्त्तिनाम ।

Quoted by *S*ridhara from a Dharmasa*m*hitā
in his commentary on the
Vish*n*upurâ*n*a, Book IV, Chap. 12, V. 3.

Note to Vv. 843 ff.

LABDHIS.

तत्र शेषर्द्धिविशेषस्वरूप प्रतिपादनायाह—

आमोसहि विप्पोसहि खेलोसहि जल्लमो सही चेव ।
संभिन्नसो उज्जुमइ, सव्वो सहि चेव बोद्धव्वो ॥ ६९ ॥

चारण आसीविसकेवली य मणनाणिणो य पुव्वधरा ।

अरहंत चक्कवट्टी, बलदेवा वासुदेवा य ॥ ७० ॥

प्रथमगाथाव्याख्या—आमर्शनमामर्शः संस्पर्शनमित्यर्थः, स एवौषधिर्यस्यासावामर्शौषधिः—साधुरेव संस्पर्शनमात्रादेव व्याध्यपनयनसमर्थइत्यर्थः, लब्धिलब्धिमतोरभेदात् स एवामर्शलब्धिरिति । एवं विट्खेलजल्लेष्वपि योजना कर्त्तव्या । तत्र विड् उच्चारः खेलः श्लेष्मा, जल्लो मल इति, भावार्थः पूर्ववत्, सुगन्धाश्चैते भवन्ति । तथा यः सर्वतः शृणोति स संभिन्न श्रोता, अथवा श्रोतांसि इन्द्रियाणि संभिन्नान्येकैकशः सर्वविषयैरस्य परस्परतो वेति संभिन्न श्रोताः, संभिन्नान् वा परस्परतो लक्षणो ऽभिधानतश्च सुबहूनपि शब्दान् शृणोति संभिन्न श्रोता, एवं संभिन्न श्रोतृत्वमपि लब्धिरेव । तया ऋज्वी मतिः ऋजुमतिः सामान्यग्राहिकेत्यर्थः मनःपर्यायज्ञानविशेषः, अयमपि च लब्धिविशेष एव लब्धिलब्धिमतोरभेदात् ऋजुमतिः साधुरेव । तथा सर्व एव विरामूत्रकेशनखादयो विशेषाः खल्वौषधयो यस्य, व्याध्युपशमहेतव इत्यर्थः असो सर्वौषधिश्च, एवमेते ऋद्धिविशेषा बोद्धव्या इति गाथार्थः ॥ ६९ ॥

द्वितीयगाथाव्याख्या—अतिशयचरणाच्चारणाः, अतिशयगमनादित्यर्थः । ते च द्विभेदाः—विद्याचारणाः जङ्घाचारणाश्च । तत्र जङ्घाचारणः शक्तितः किल रुचकवरद्वीपगमनशक्तिमान् भवति, स च किलैकोत्पातेनैव रुचकवरद्वीपं गच्छति, आगच्छँश्चोत्पातद्वयेनागच्छति, प्रथमेन नन्दीश्वरं द्वितीयेन यतो गतः; एवमूर्ध्वमपि एकोत्पातेनैवाचलेन्द्रमूर्ध्नि स्थितं पाण्डुकवनं गच्छति, आगच्छँश्चोत्पातद्वयेनागच्छति, प्रथमेन नन्दनवनं, द्वितीयेन यतो गतः । विद्याचारणस्तु नन्दीश्वरद्वीपगमन शक्तिमान् भवति, स त्वेकोत्पातेन मानुषोत्तरं गच्छति, द्वितीयेन नन्दीश्वरं, तृतीयेन त्वेकेनैवागच्छति यतो गतः, एव मूर्ध्वमपि व्यत्ययो वक्तव्य इति । अन्ये तु शक्तित एव रुचकवरादिद्वीपमनयोर्गोचरतया व्याचक्षत इति । तथा आस्यो दंष्ट्राः तासु विषमेषामस्तीति आसीविषाः । ते च द्विप्रकारा भवन्ति—जातितः कर्मतश्च । तत्र जातितो वृश्चिकमण्डूकोरगमनुष्यजातयः, कर्मतस्तु तिर्यग्योनयः मनुष्या देवाश्चासहस्रादिति । एते हि तपश्चरणानुष्ठानतो ऽन्यतो वा गुणतः खल्वासीविषा भवन्ति, देवा अपि तच्छक्तियुता भवन्ति, शापप्रदानेनैव व्यापादयन्तीत्यर्थः । तथा केवलिनश्च प्रसिद्धा एव । तथा मनोज्ञानिनो विपुलमनः पर्यायज्ञानिनः परिगृह्यन्ते । पूर्वाणि धारयन्तीति पूर्वधराः, दशचतुर्दशपूर्व-

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१. श्र स०.

विदः । अशोकाद्यष्टमहाप्रातिहार्यादिरूपां पूजामर्हन्तीत्यर्हन्तः तीर्थकरा इत्यर्थः । चक्रवर्त्तिनः चतुर्दशरत्नाधिपाः षट् खण्डभरतेश्वराः । बलदेवाः प्रसिद्धा एव । वासुदेवाः सप्तरत्नाधिपाः अर्धभरतप्रभव इत्यर्थः । एते हि सर्वे एव चारणादयो लब्धिविशेषा वर्त्तन्ते इति गाथार्थः ॥ ७० ॥

Haribhadra's commentary on
Bhadrabâhu's Āvasyaka niryukti,
Bombay edition, p. 47 *a*.

Note to v. 893.

ICCHĀKĀRA ETC.

Ten modes of conduct are laid down in the *Thânamga*; *viz.*, 1. इच्छाकार or 'acting voluntarily'; *i. e.*, if any one wishes another to do anything for him, he is not to put any pressure on him; it may only be accepted, if done voluntarily; this especially applies to a Sādhu wishing any help from an inferior. 2. मिच्छाकार (skt. मिथ्याकार) 'declaring *an act* to be false'; *i. e.*, if a Sādhu he betrayed into doing any act inconsistent with his profession, he is to own it in his heart to be false or wrong; *i. e.*, he is to express repentence. 3. तहकार (skt. तथाकार 'expressing acquiscence' or 'acceptance'; *e. g.*, if a guru be asked any question, his reply is to be received as true and correct. 4. आवस्सिया (skt. आवश्यकी, sel. क्रिया) 'acting unavoidably; *e. g.*, if a Sādhu, who should never unnecessarily come out of his *upāsraya*, finds it necessary to leave it, he should, on coming out, say "it is necessary". 5. निसेहिया (skt. निषेध or निषेधिका, sel. क्रिया) 'finishing'; *e. g.*, if a Sādhu returns to his *upāsraya*, after having finished his work, he is to indicate it by saying "finished". 6. आपुच्छणा (skt. आप्रच्छन) 'consulting' or 'conferring'; *e. g.*, if there is any work to be done, one should consult with those who have a

right to be asked. 7. पडिपुच्छा (skt. प्रतिपृच्छा) 'giving notice'; *i. e.*, even in the case of a previously given general permission or of a previous consultation, when the actual moment of action arrives, notice of doing it should again be given. 8. छंदणा (skt. छन्दन), 'invitation'; *e. g.* if a Sādhu returns from begging food, he is to invite the other Sādhus, who remained at home, to share his meal. 9. निमंतणा (skt. निमन्त्रण),'making an offer'; *e. g.*, if a Sādhu has no food for himself, he is, on going to beg. to ask the other Sādhus whether he may bring some for them. 10. उवसंपया (skt. उपसम्पत्) 'receiving initiation'; *i. e.*, if any one goes to an *ācārya* to receive from him initiation or further instruction in matters of knowledge, faith and conduct, he is to accept knowledge himself as his disciple. These ten modes of conduct primarily apply to Sādhus; but some of them are also applcable to *Srāvakas*.

Hoernle's translation of the
Uvāgadasāo footnote 121, p. 43.

Note to v. 911.

SAMLEKHANĀ.

"When overtaken by calamity, by famine, by old age or by incurable disease, to get rid of the body for *dharma* is called *sallekhanā*. One should by degrees give up solid food and take liquid food; them, giving up liquid food should gradually content himself with warm water: then, abandoning even warm water, should fast entirely, and thus, with mind intent on the five salutations, should by every effort quit the body."

Translated from Sāmantabhadra's
Ratnakaranda. Indian Antiquary
for February 1924, p. 37.

APPENDIX.

JAINA COSMOGRAPHY.

According to the Jains, the Universe is eternal, without a beginning or an end. They have consequently no Cosmogny, but have a Cosmography peculiar to their system, especially with regard to the upper regions. The Universe proper or *Loka*[1] extends as far as the Dharmāstikāya and Adharmāstikāya—the media of motion and rest respectively —exist. Beyond the *Loka*, there is *Aloka* or absolute space. The figure of the *Loka* is conceived similar to that of a standing woman with her arms a kimbo. It is divided into three parts, corresponding to the three parts of the woman's body. The upper region (*ūrdhvaloka*), corresponding to the bust of the figure, comprises the aerial abodes of gods. The middle region (*tiryagloka*) corresponding to the waist, comprises that portion of the earth Ratnaprabhā upon which we live together with the heavenly bodies; while the lower regions (*adholoka*) corresponding to the lower limbs, includes seven earths in the midst of each of which lies a hell named after its own earth. These earths, which gradually increase in magnitude as we go down, are called *Ratnaprabhā* 'paved with sharp stones, or abounding in diamonds, rubies etc.'; *Sarkaraprabhā* 'paved with pointed stones of sugar-loaf shape'; *Vālukāprabhā* 'with sand'; *Pankaprabhā* 'with mud'; *Dhumaprabhā* 'filled with smoke'; *Tamahprabhā* 'with darkness', and *Mahātamahprabhā* 'with thick darkness.'

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1. For a detailed description of the Universe read Hemacandra's Trishashtisalākāpurushacaritra, Parvan II, Canto III, vv. 478-80.

The middle region[1] is a flat round surface formed of concentric rings which represent alternately seas and islands, with the continent of Jambudvīpa lying at the centre. Jambudvīpa is surrounded by the 'Salt sea' the latter by the island (or continent) of Dhātakīkha*nd*a, this again by the 'Black sea' around this lie successively the islands of Pushkara, Varu*n*a, Kshīra, Gh*ri*ta, Ikshvāku, Nandīsvara, Aru*n*a and many others each of which is encircled by a sea of the same name. The total number of seas and islands is beyond enumeration, the last sea being called Svayambhūramaṇa. Seas and islands are separated from one another by means of high walls called जगइ (Skt. जगती) which, like the rampart of a town, have four gates, one in each direction. Each succeeding ring of sea and island has a width double that of the preceding one; thus Jambūdvīpa has a diametre of 100,000 yojanas; the width of the Ṣalt sea ring is 200,000, that of the Dhātakīkha*nd*a ring 400,000, of the Black sea ring 800,000 and so on.

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1. The conception of the regions being upper or lower has a reference to the Rucaka point formed of four particles at the centre of the Meru together with four others above them. The middle region extends 900 yojanas below and 900 yojanas above the Rucaka point. Thus it comprises the upper layer of the Ratnaprabhā earth to a thickness of 900 yojanas together with the atmosphere to the same height.

जगत्त्रयं त्वधस्तिर्यगूर्ध्वलोकविभेदतः ।
अधस्तिर्यगूर्ध्वभावो रुचकापेक्षया पुनः ॥४८१॥
मेर्वन्तर्गोस्तनाकारचतुर्व्योमप्रदेशकः ।
रुचकोऽधस्तादगूर्ध्वमेवमष्टप्रदेशकः ॥४८२॥
तिर्यग्लोकस्तु रुचकस्योपरिष्टादधो ऽपि च ।
योजनानां नव नव शतानि भवति स्फुटम् ॥४८३॥

Trishastisalākāpurushacaritra Parvan II, Canto III.

In the centre of Jambudvīpa stands the Meru mountain which is a hundred thousand in height and ten thousand yojanas in diametre at the base. There are six other mountain ranges which run parallel to each other from east to west, and divide the whole continent into seven countries. There are several river systems all of which fall into the salt sea. The names of the countries and mountain ranges from south to north are Bhārata, Himavat (mt.), Haimavanta, Mahāhimavat (mt.), Hari, Nishada (mt.), Mahāvideha, Nīla (mt.), Ramyaka, Rukmin (mt.), Haira*n*yavata, *S*ikharin (mt.), and Airavata. Bhārata and Airavata are further divided into northern and southern halves by their Vaitā*dh*ya mountains.

The central country of Mahāvideha (or simply Videha) is the largest of all, Its two halves, lying to the east and west of Mount Meru are called the Purva (eastern) and Apara (western) Videha respectively. Each of these halves is subdivided into sixteen provinces called Vijayas. They are (1) Kacch, (2) Sukaccha, (3) Mahākaccha, (4) Kacchāvatī, (5) Āvarta, (6) Mangalāvarta, (7) Pushkalāvarta, (8) Pushkalāvatī, (9) Vatsa, (10) Suvatsa, (11) Mahāvatsa, (12) Vatsāvatī, (13) Ramya, (14) Ramyaka, (15) Ramaṇika, (16) Mangalāvatī, (17) Padma, (18) Supadma, (19) Mahāpadma, (20) Padmāvatī, (21) *S*ankha. (22) Kumuda, (23) Nalina, (24) Nalināvatī, (25) Vapra, (26) Suvapra, [27] Mahāvapra, [28] Vaprāvati, [29] Valgu, [30] Suvalgu, [31] Gandhila and [32] Gandhilāvatī.

Around the mountain Meru there are two small regions in the from of semi-circles, called the Uttarakuru [northern] and the Devakuru [southern]. They are lands of twins whose wants are satisfied by desire-granting trees. The condition of the first *Ara* is always present here. For a description see vv. 228–36.

A little above the surface of the earth commences the series of the heavenly bodies which are divided into five classes, *viz.*, the Suns, the Moons, the planets, the constellations and other stars. The nearest are the stars which begin at a height of 790 yojanas from the earth. Ten yojanas above them are the Suns.[1] Eighty yojanas above the suns are the Moons. Four yojanas above the moons are the 27 constellations or nakshatras. Four yojanas above the nakshatras are the Budhas [Mercury]; three yojanas above the Budhas are the Sukras [Venus]; three yojanas above them are the Vrhaspatis [Jupiter]; three yojanas above them are the Mangalas [Mars]; three yojanas above them are the Sanaîscaras [Saturn]. Thus up to 900 yojanas from the earth are found the heavenly bodies.

For above the heavenly bodies begins the upper region comprising the series of celestial abodes of gods. These abodes are divided into three classes according to their distance from the earth and the grade of their dwellers. The lowest class consists of twelve[2] *Kalpas* which, in ascending order beginning from the *kalpa* nearest to us, are styled Sudharma, Īsāna, Sanatkumāra, Mahendra, Brahma, Lāntaka, Mahāsukra, Sahasāra, Ānata, Prānata, Ārana and Acyuta. The *Kalpas* from the breast of the *Loka*-figure. Above the kalpas comes the series of nine Graiveyaka abodes which correspond to the neck of the *Loka*-figure. They are

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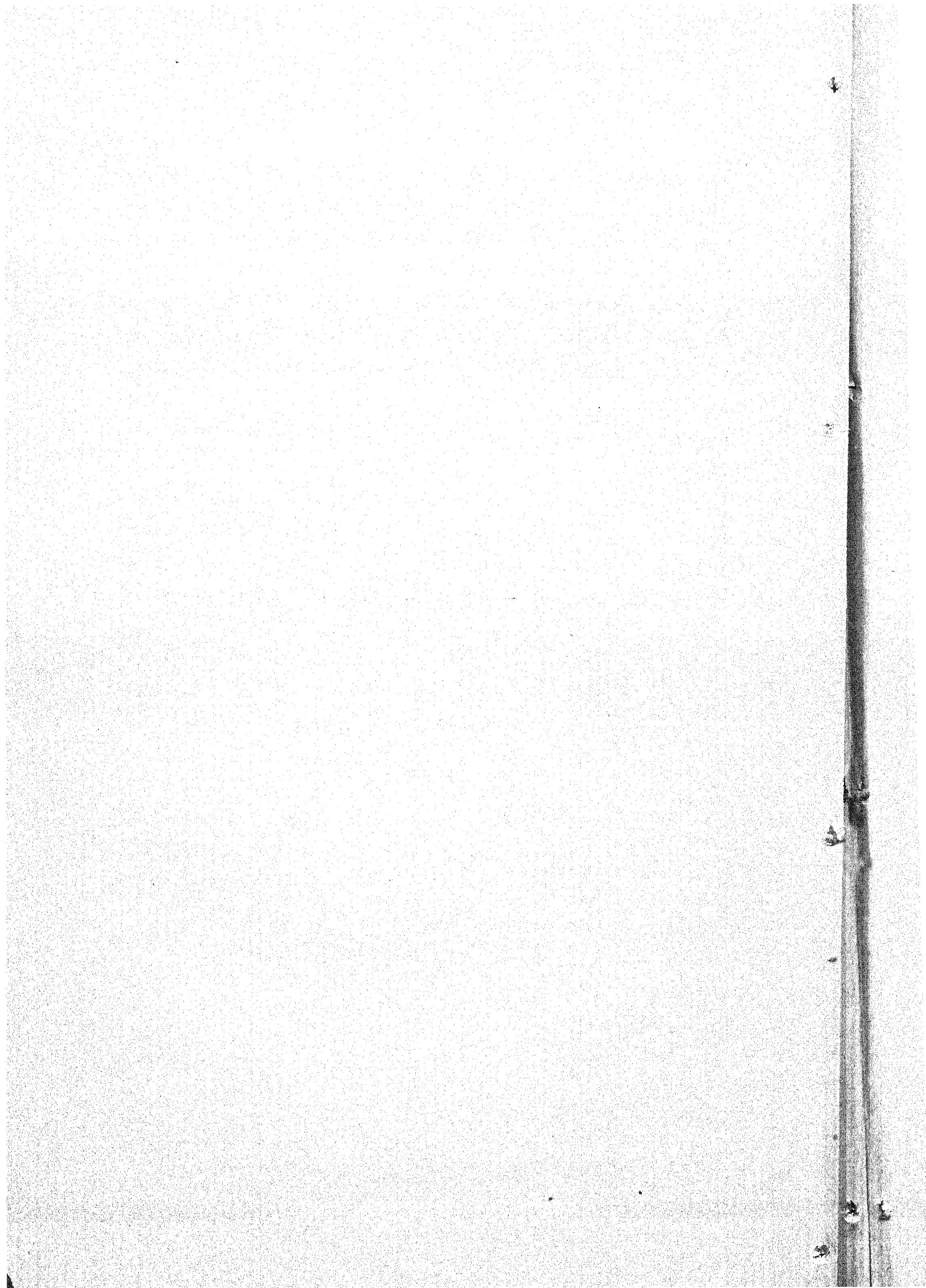
1. To account for the motion of heavenly bodies, and the cause of day and night, the Jaina assume double sets of suns, moons and other heavenly bodies.

2. The Digambaras count sixteen Kalpas, the four additional being Brahmottara, Kāpishtha, Śukra and Satāra.

Tattvārtha sūtra, IV, 19.

Bhadra, Subhadra, Sujāta, Sumānasa, Priyadarsana, Sudarsana, Amogha, Supratibhadra and Yasobhadra. Above them are the five Anuttara or the best abodes which correspond to the crown of the Loka-figure. They are Vijaya, Vaijayanta, Jayanta, Aparājita and Sarvārthasiddha. The denizens of the twelve kalpas have social ranks among them like men which are described in vv. 477–83, while those of Graiveyaka and Anuttāra abodes are all equal to their own fellow residents. They are, therefore, called *Ahamindras*, masters of their self.

Above these abodes the universe tapers to an end in the region called Ishat-prāgbhāra, which is shaped like an umbrella, and is called Siddha *Silā*, on account of its vicinty to the end of the Loka—the abode of the Siddhas or redeemed souls.



INDEX.

Arabic numerals refer to the number of verse, while the Roman ones refer to the number of page of the introduction and additional notes.

ERRATA.

Page	Line	for	read
i	3	Trisastisalākā⁰	Trishashṭisalākā⁰
iv	5	Mahāpurusa⁰	Mahāpurusha⁰
iv	24	पापय॰	पायय
vi	7	*read* vv. 883–902 define the twenty-four acts.	
viii	18	*delete the whole line* गयडालिक etc.	
x	14	Harsapurīya	Harshapurīya
xi	15	that sovereign	that that sovereign
xiii	18	cang,	Canga—
xv	18	built it	built with it
xvi	last	विदंतोषां	विदंत्येषां
65	15	clamity	calamity
67	4	Ganavatî	Gunavatî
81	12, 21	Gosîrsa	Gosîrsha
103	23	them	then

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